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Lucknow team in the Dominican Republic

Neal Hegeman

"Last week this lot was just a bunch of weeds, now we are standing under the roof of a new church, Praise the Lord!" said Pedro Frai, a Dominican construction worker.

"This is a sign of the times," said Octavio, elder in the Christian Reformed Church in Sabana Grande De Boya. "Why do these men raise money to build us a church? God is going to do something great in this town. He wants His church built, whether its by us or through strangers from afar."

These were some of the testimonies made at the departure ceremony for the Lucknow construction team. The building was not 100 % completed but a tremendous amount of work had been done in 2 weeks. From sunrise to sunset the 6 Canadian workers, with their national colabourers, had "slaved away" under the hot Dominican sun to put up the walls and roof of the 45/62 ministry centre.

The ministry centre will be used for a church as well as primary school and three offices for the regional ministries such as literacy training, food-clothing - medical distributions, book store, and regional meeting place. The centre will serve more than 30 groups around Sabana Grande De Boya.

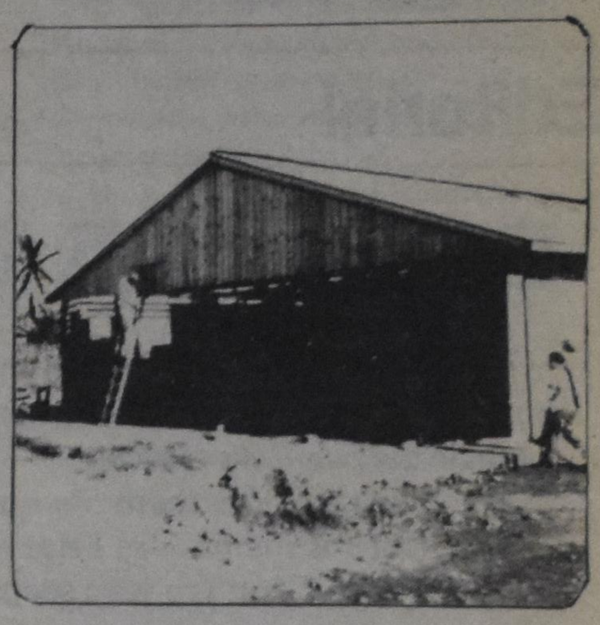
"We are grateful to share with you the blessings that God has given us" remarked Harry Burgsma, leader of the Lucknow team, to the crowd gathered in the new building. "May the Lord use this building for the growth of His kingdom."

The kingdom concerns were evident during the two week visit. The team had brought a wheelchair, boxes of used clothing, soap and medicines. The churches of Lucknow and Blyth raised $8,200 Canadian dollars for the work. Part of that went to build a small church in La Esperanza, to buy an electric saw and the most part for materials for the building.

Several of the workers' wives came along to help with preparing food and the accommodations. They taught some crafts as well.

During this busy time, the small church in Sabana Grande continued to grow; 9 people committed themselves to follow the Lord.

Missionary Hegeman spoke on behalf of the CRC in the DR when he thanked the Lord and Alberto Askes, Juan Hieleman, and Leonardo and Rene Baakelaar, Enrique Excel, Harri,



Almost completed except for some finishing to be done by the local people.

Gertruda, Hugh and Kim Burgsma for their important part in the kingdom work in the Dominican Republic.

In early February the Guetters from Welland are coming to help with construction and in June a Youth for Christ group will be putting up another church in the La Vega area. With 80 and more groups in the denomination, construction needs abound and work teams who make special projects possible are welcome.

Thinkbit

"Everyone talks about my drinking, but no one knows of my thirst."
a Frisian saying

Calvinist Contact

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March 16, 1984
No. 1921

39th year of publication,

In this issue:

St. Patrick used to be a slave p.10
Interview with the Mayor of Matsqui p.11
Introducing, a Presbyterian columnist p.7
A father learns that his son has entered a sexual relationship outside of marriage p.12

Jewish schools leave OAAIS

Bert Witvoet

Five Jewish schools have notified the Ontario Association of Alternative and Independent Schools that they are withdrawing their membership. The action came on the advice of the Board of Jewish Education and the Toronto Jewish Congress.

Both organizations have become unhappy with actions by the OAAIS that go beyond those relating directly to provincial funding for independent schools.

The specific issue that brought the matter to a head was the appeal by Mr. Lyle McBurney of a federal tax ruling concerning moneys paid to private schools his children attended.

The Jewish organizations are afraid that an unfavourable ruling may go against whatever tax concessions supporters of private schools are now getting. They fear that Revenue Canada may withdraw Circular 75-23 which permits a certain percentage of contribution to schools to be counted as charitable donations.

Continued on page 5 ...

The end of the Trudeau era

Pierre Elliott Trudeau

Pierre Elliott Trudeau announced his resignation as Prime Minister of Canada on February 29 of this year. We carry an editorial on this momentous event, using the text of Shakespeare's play **Julius Caesar** rather freely.

Reflecting on the 16-year-old rule of this dynamic statesman we may well exlaim with Cassius:

> Why, man, he doth bestride the narrow world
> Like a Colossus; and we petty men
> Walk under his huge legs, and peep about ...

And so on, and so on, see the editorial.

BW

Reformed Ecumenical Synod plans critical meeting

GRAND RAPIDS, Mich. (RES) — The Agenda for the Reformed Ecumenical Synod Chicago 1984 has been printed and will be distributed to the member churches and to churches and organizations which are invited to send observers.

The RES Chicago 1984 will open with a prayer and communion service on Monday, July 30 and continue until Friday, August 10. The Synod's participants will lodge and eat at Trinity Christian College, Palos Heights, Illinois. The meetings of Synod will be held at the nearby Palos Reformed Church.

The Synod's delegates will be asked to work through a heavy agenda that includes controversial, ethical and theological issues and a reconsideration of its constitution and structure. Among the social issues, one that will likely receive the most attention is apartheid. The Synod will be asked to consider whether the defense of apartheid is heresy. Other knotty issues include homosexuality and the authority of Scripture.

The Synod will also once again consider its relation to the World Council of Churches. The Reformed Churches in the Netherlands have submitted a new constitution for Synod's consideration. Last, but not least, the Interim Committee has recommended that an international study committee be appointed to consider how the member churches can better preserve their Reformed heritage and more faithfully fulfill their ecumenical calling.

Continued on page 7 ...

Calvinist Contact

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Beware the ides of politics!

In Roman times, whenever a mighty ruler fell, there were portents in the heavens, if you can believe what Shakespeare writes in the play *Julius Caesar:*

When beggars die, there are no comets seen;
The heavens themselves blaze forth the death of princes.

When Pierre Elliott Trudeau resigned, the heavens poured out the worst snowstorm in years and February, completely out of kilter, added another day to its calendar.

As Iona Campagnola put it, "We should have known that Pierre Trudeau would pick February 29 for his resignation announcement." Whatever you may think of Trudeau, he has style.

The good is oft interred

And he has class too. Who can deny that he is a courageous statesman? None of his predecessors dared to face the full consequences of bringing the Constitution home. But Pierre Trudeau tackled the difficult question of French separatism and he prevailed. He also faced the 10 premiers who wanted a bigger slice of the federal pie and he managed to get them to agree, with the exception of Quebec's Rene Levesque.

"Cowards die many times before their death," said Julius Caesar to his wife Calpurnia; *"the valiant never taste of death but once."* Pierre Trudeau could have said those words, even if his Calpurnia left him.

The evil that men do

But we have *come to bury* Trudeau, *not to praise him. The noble* Mulroney *hath told you* Trudeau was arrogant; *if it were so, it was a grievous fault; and grievously hath* Trudeau *answer'd it. For* Mulroney *is an honourable man. So are they all, all* Conservatives, *honourable men.*

Mulroney (and Clark) is right. One cannot exactly say that *when the poor have cried,* Trudeau *hath wept.* We all too vividly remember his finger, his fuddleduddle and his luxury train ride defiantly stuck in the face of unemployed Canadians. Like Shakespeare's tragic heroes, Trudeau had a fatal flaw. His devil-may-care personality did little to bring healing to where there was discontent of division.

From that point of view we may be glad that Trudeau has thrown in the towel. For it is not *that we loved* Pierre Trudeau *less* when we say we are happy to see him go, *but that we loved* Canada *more.*

Canada needs a new government now that the constitutional issues have by and large been settled, now that the framework is there to build within.

Good reason must, of force, give place to better

What is needed now is new blood, not necessary *the most noble blood of all this world,* that will dazzle foreign diplomats with a pirouette or skillful debate, but obedient, compassionate and principled blood.

Canada needs a government that will judiciously cut back its deficit spending, that will protect small business and farms, better represent the West and the Maritimes, produce creative ideas for employment, show justice to the poor and the minorities and shape an independently Canadian foreign policy of righteousness.

Except for the last two, the conservatives may be expected to do as well or better than the liberals have done. A change of leadership among the liberals is not going to be enough to turn the tide, whether the new leader be Turner or not.

Their *credit now stands on such slippery ground, that one of two bad ways you must conceit* them. Either they were *cowards* when Trudeau was around or else they are *flatterers* by promising us something better now.

Who is here so bad that would once again *be a bondman* to the liberals? *If any, speak, for him have I offended.*

The fault is not in our stars

The liberals are going to choose a new leader in early summer. And there will be an election coming up within a year after that. What does that mean for us Christians?

Voting Conservative in the next election may be a sensible thing to do, but it hardly begins to take care of our political task. We must not let our vision for obedient political action fall prey to the more immediate concern of affecting the present political scene.

Could we not on a local level form political cells that encourage development of christian thinking and that communicate such thinking to politicians of all stripes and the public at large?

With Trudeau gone the scene is changing, and other opportunities for influence arise. Christians do well to remember

Continued on page 3 ...

Letters

Roman Catholic Schools not fully funded

In the opening paragraph of "Government aid for alternative schools across Canada" (Feb. 10) it is stated that the separate Roman Catholic (school) system receives full funding in all Canadian provinces. That is not true!

The separate schools in Ontario do not, for example, receive full funding for the senior high school grades.

In British Columbia the Roman Catholic schools do not receive full funding. As a matter of fact, the first public funding they received coincided with the commencement of the Independent School Act, the Act, under which our ICS-affiliated schools also became eligible for some type of funding.

It is generally recognized that the struggle for recognition in B.C. was in part due to the common front of the Independent Schools through their Federation, FISA for short.

Albert van der Heide,
New Westminster, BC

Don't "monkey" with creation

What a terrible article you published. I'm referring to the feature article by Cecil H. Martin regarding the Creation of the first Adam (Feb. 17). How can a magazine of "reformed" character let this pass. The article is a direct denial of the creation revelation of Genesis. It has some blatant errors as well.

As a (retired) Science educator, I may assure the readers that in the Genesis revelation there is absolutely nothing which can not be straightforwardly believed. Neither science nor archeology nor any other endeavour can say anything which is contrary to revelation as written.

Creation is creation and the Christian believes it just as he/she believes that Jesus arose. If we start to monkey with the creation story, we end up denying (or "explaining") Jonah in the large animal, we start denying the virgin birth (or "explaining" it), and so on.

God forbid that teachers start following your advice and sow doubt in the minds of children.

What Martin suggests could well be plagiarism from a publication by a certain Wiseman (archeologist) who came up with the idea that the 6 days refer to the days in which God told Adam all about the creation and let him write it down.

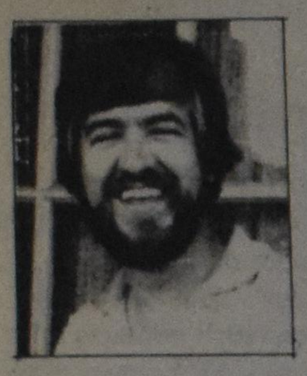
Remember: the determined effort of atheists is to destroy faith in miracles, especially to sow doubt about the Genesis account of creation and (they are sure) the rest will follow: the destruction of Christianity.

To all believers, including especially those who teach or preach, I give the assurance that belief in the historical accuracy of the creation account is at the same level as the historical accuracy of the ressurection of Christ. Praise God for such revelation.

W. Bakker,
Hamilton, Ont.

To set the record straight — Mr.

JUST A MOMENT/HERMAN PRAAMSMA



'Faith without works is dead."
(James)

"Won't it be a lack of faith," she said, "if I seek professional help?"

"How do you mean?" I said.

"Well, you know, God ought to be able to help me out; perhaps I should pray more about my problem. I feel like I'm not strong enough in my faith if I seek outside help ..."

The above is just a little fragment of a conversation I had a little while ago with a young college student. Here's another fragment, from another conversation.

"Yes, but my husband would never consider counseling, I can forget about that ..."

"Why do you say that?"

"Because he feels that we ought to be able to resolve our own problems, why drag strangers into it; besides, they might not be from our church ... you, you he'd talk to maybe."

Two little fragments. Two little examples of *misplaced faith*.

Odd as it may sound to you, they represent misplaced faith in God, in the church and in self. And these two examples are representative of an attitude which is not so uncommon among christian folk.

Faith in God is misplaced when it is not accompanied by action. We see that clearly when it comes to the extravagant claims of some faith healers. Prayer without the doctor is not an expression of faith anymore, but a manifestation of irresponsibility. I think we can all agree on that.

Why is it then that still so many people find it difficult to take appropriate action when not merely their body but their spirit, their mental health, their most meaningful relationships are at stake? When *more* than physical wellbeing is at stake than all of a sudden prayer has to do the job, and healing depends on our faith alone. What a strange business! And what a denial of the gifts that God gives to those who counsel and heal hurts in the christian community.

In the same way I often detect a misplaced faith in the church — especially as it is officially represented in the pastor and the elders. It is, of course, wonderful when there is a relationship of trust and care, and we may not sell short the real ways of supportively helping each other.

But a pastor is not a psychiatrist, nor is an elder (usually) a qualified social worker. And it amazes me that a person who'd never ask me to fix his plumbing or fine-tune his car, will trust me to 'fix' his neuroses, problems related to early childhood traumas, or obsessive-compulsive behaviour.

Misplaced faith which could be much better directed, namely to those people who have the skills to deal with and heal the brokenness and hurts which clutter and darken so many lives. What could be more natural or more beneficial?

One of the *biggest* obstacles to people seeking appropriate help, I feel, is a misplaced faith in self: 'I ought to be able to do something about this ...'

It is often connected with a sense of shame or failure. 'If I can't do this for myself, then I'm inadequate, not a good Christian, not a good enough wife/husband, then somehow I couldn't cut it, and will have to admit it to those around me.'

'I thought to be able to help myself.' You know, if you said that *in any other context* you'd be in trouble right away. In church they'd call you a liberal or an Arminian at the very least, in the hospital emergency ward they'd call you crazy and give you a sedative, and in the home, when your toilet and sink begin to back up at the same time, your wife would hand you the telephone and number of the nearest plumber.

What makes you think you can get away with self-help when it comes to straightening out things in your life that have been troubling you for years already?

Faith without works is dead. That applies to mental health and interpersonal relationships as well. Think about it.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Is reading of the law essential?

Dear Rev. Van Andel,

I always enjoy your column on the back page of *Calvinist Contact*. You have a way of explaining things that helps people understand.

I was wondering if you would deal with what you consider to be a benefit (or more than one) of reading the Ten Commandments in the worship service.

We do not read that it was done every sabbath day in Old Testament times nor that it was done on the first day of the week in New Testament times. Is it nothing more than a reformed tradition?

I know the reasoning behind it, is that the law is a rule of gratitude for the redeemed people of God.

On the other hand, we cannot fulfill the law; Christ has already fulfilled it.

Also, the law was our schoolteacher to bring us to Christ. Now it is Christ, in us, the only hope of glory.

The temporary elements, especially evident in the 4th and 10th commandments seem to indicate these laws were uniquely given to Israel. I understand by the Holy Spirit in us, God has written this basic law in our hearts.

I covet your comments.

Yours in Christ,
Peter Tensen,
Brantford, Ont.

Regular readings will wear down stones

I thank brother Tensen for his letter and I will gladly answer him.

Let me start with his last question. When he says that the Ten Commandments were uniquely given to Israel then we must say, this is only true as far as the *form* of these commandments is concerned. Particularly the *form* of the introduction of the law and of the 4th, the 5th and the 10th commandment is time-conditioned.

In the introduction God speaks of the exodus out of Egypt, in the 5th commandment He speaks of the promised land and the examples mentioned in the 4th and the 10th commandment remind us of farm life in Israel.

However, the *norm*, which is behind the *form*, has meaning for all centuries. Therefore, if we pay attention to the norms of the commandments the law is never outdated.

Dr. A. Kuyper tells us in his book "Onze Eredienst" that the custom of reading the 10 commandments in worship services is a reformed tradition. Calvin started doing it in Geneva. It was not done before that time in the Roman Catholic Church.

The order of worship in Calvin's church was about the same as the order which many reformed churches still follow. First there is a confession of sin, then an assurance of pardon, and after that the law is read as a rule of gratitude.

That Christ fulfilled the law does not take away our responsibility to live according to the law because of our union with Him.

In order to avoid the danger that reading the law will become a dead custom in our worship services it is recommendable to introduce some variety. Not only is the law mentioned in two places in the Bible, but there are also other scripture portions which can be used with the same purpose.

We can read some parts of the Sermon on the Mount, Romans 12:9-21 or Colossians 3:1-17. Other varieties are to read only the summary of the law (Matthew 22:37-40) or just the first lines of each commandment.

Dr. A. Kuyper defends a regular reading of the law with the saying that a constant dropping will wear down a stone. He says in that way the law will be implanted in the memories and the minds of believers, so that it will become an unseparable part of their moral consciousness.

V.A.

... continued from page 2.

the words of Brutus:

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries,
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures.

Note: all words and phrases in italics as well as all subheads are taken from the Shakespeare play *Julius Caesar*.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

*Martin is **not** an evolutionist. He **does** believe the miracle of creation. His concern is with the element of time ... a fast, six-day creation or a slower creation.*

Editor

A few strokes for C.C.

I do enjoy your paper very much — especially Herman Praamsma's column.

Joanne Flikweert,
Grimsby, Ont.

Even though it's a cliche, I'll say, "Keep up the good work."

Margaret Van Dyk,
Russell, Ont.

Grain story sensational

I was very disappointed to read the article "Whose grain is it?" (Feb. 17, 1984) by Ellen Zwart.

Why do we as christians hurt each other so much? It was not true; not a complete statement.

Are we just out for sensation like so many newspapers?

Deborah Opthof,
Grimsby, Ont.

Pontius' Puddle

Society

Think global, act local

Ben Vandezande

An essential question to be asked everyone who is active in his local community is, "How active can I be in the various community groups that are set up to meet a need?"

Let's be specific. Suppose you are approached to serve as a volunteer for a long-standing community group that distributes food and clothing to the needy in the community. Many of the other volunteers are christian, but that is not a qualification for a volunteer. People who can distribute food and clothes in a loving efficient way are considered essential.

Should you volunteer there? I think the answer is "of course" providing: a) your personal talents lie in this line; b) there is nothing to prevent you from sharing why you are doing this work with the people you are serving.

Let me be clear on that last point. Several people look for avenues of volunteering for the purpose of sharing a verbal witness. I don't agree with that. It reminds me of the "baited hook" approach to service work. The social service work is seen as a means to evangelize. If evangelism becomes the primary goal, then we are likely to forget the importance of the person we are serving.

Rather, the provision of food and clothing must be done as loving service. We must decide whether our talents are suited to such work.

Does that mean we should not "be prepared to give account for the hope that lies within us?" Of course. Any form of service work leads to talking about lifestyle, problems and frustrations. After several get togethers it is only proper for us to share our faith, not so much in a proselyting manner but as an invitation to consider the gospel.

What is more likely to happen first in your talking together is that you will discover substantial differences in lifestyle. How will we respond to a strongly contrasting approach to marriage? Keep in mind that your views and prejudices on a topic are bound to come out in one form or another. Usually if we don't bite our tongue at first we will find ourself being judgmental before long which usually shuts off any further talk.

Perhaps another way is to simply indicate what your own values are *after* you have listened to and understood the other person. Urge them to consider certain questions or problems that may arise. **But avoid making their agreement or disagreement with you a condition for continuing your loving service.**

And so, when you enter into your agreement to do volunteer work also ensure that there is room for this kind of caring and that there is nothing to prevent you.

You will find that many organizations are open to such sharing provided we clearly understand how to love the person we are serving.

We could set up a separate christian group. And that may be helpful. But don't start there. Begin by exploring the existing services and the possibility for your ministry.

Toeing the line

(Impa) — It has been learned from Magdeburg, "GDR," that people working in religious communities in the "GDR" may no longer accept on their own behalf invitations to other countries.

The church leadership in the "GDR" have selected the only people who may carry out such business contacts "abroad." These travel functionaries are mostly tried and proven propaganda speakers of the "Church in Socialism."

As the "GDR" State press reports, they have been officially instructed to regard themselves as "mandate bearers" and "representatives" of communist world policy. Thus personal and spiritual contact between Christians in Central Germany and the non-communist world has again been severely handicapped.

Whether the church leadership in the "GDR" have voluntarily adopted this self-limitation or whether it was forced on them remains open. A member of the church leadership explained in the West that such contacts must be reserved for holders of high church office in order to prevent a general travel prohibition.

Education Issue

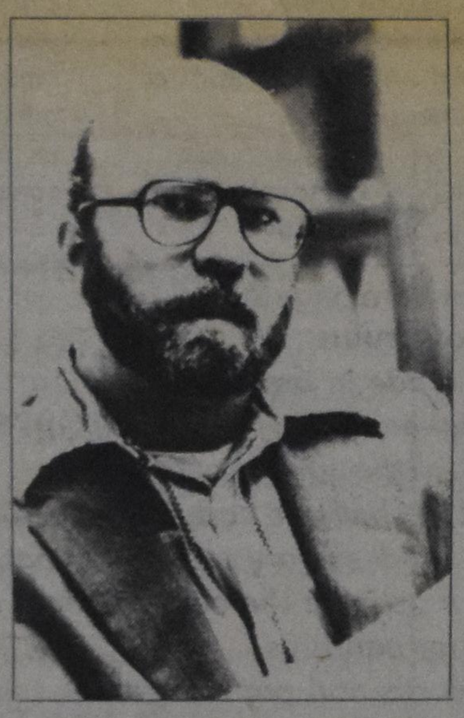
Don't forget to send in items for the April 20th Education Issue. See page 8 for more details.

Skillen applauds Election Commission ruling

NEW YORK CITY (APJ) — Speaking here recently to Columbia University law students, and to citizens groups in northern New Jersey, James Skillen, Executive Director of APJ, noted with approval the recent ruling by the Federal Election Commission that third-party candidates can now qualify for matching government funds for primary elections.

"The ruling will probably not make a major difference as long as the present system of single-member districts exists with its simple majority, winner-take-all elections," said Skillen. "But it indicates, at least, a recognition that minority parties should have a right to participate in presidential campaigns.

Perhaps the day will come," Skillen commented, "when the election commission and many American citizens will realize that we need an electoral system in which a greater plurality of positions can be contested during electoral campaigns — not just for the presidency,



Dr. James Skillen

which only one person can win, but also for senatorial and representative offices."

Skillen noted that a group in Michigan, called the Majority Rule Association, is calling for a change in the electoral system in that state in order to end what they call "minority rule." In 1980, they say, 24.7% of the general election voters elected 56 out of 110 state representatives. In 1978, 26.2% elected 20 of 38 state senators.

The reason for this is single-member districts. The only solution, in order to return to genuine majority rule, is a change in the electoral system to "proportional representation."

The Association for Public Justice is trying this year to educate American citizens, especially Christians, to the importance of representative government. This ought to mean much more than having the choice *not* to vote — something that nearly half the eligible voters do each election year. And when one does choose to vote, it ought to mean more than merely having an opportunity to pick the lesser of evils among candidates who run on relatively undefined platforms.

An obituary for a friend

The house is warm; silhouettes grow;
Teawater boils; sinuous cat
Purrs snugly round the room and throws
Her quilted thoughts upon the mat.

A neighbour has just phoned to say
That Janet V. has died at four,
That Janet V. has passed away,
Lungs have collapsed — no breath — no more.

She's seen her just a few days back,
Recalling hands let herb leaves steep.
Strong verses whisper forth and back,
That Christians only go to sleep.

No more? She shakes her head and bends
To stroke the velvet, feline thing.
And owl hoots quietly and sends
Her thoughts of dying into spring.

She sits and rocks. The news is on.
French truckers are on strike and in
Beirut so many lives are gone.
Iran has mobilized some men,

A million men, to go to war.
Oil prices jump nine dollars up,
Pollution fingers Erie's shore.
The tea smiles warmly from her cup.

Harsh headlines, black, from CBC,
The clock, behind, strikes them elev'n.
Her headlines laugh. She stirs her tea.
For Janet V. has gone to heav'n.

C. Farenhorst Praamsma

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News

Press Review

Carl D. Tuyl

The "let's-not-say-anything" policy of the Tory party is beginning to backfire. The most recent poll showed that the Liberals gained significantly in popularity. The resignation of Trudeau had nothing to do with it because the poll was taken in early February.

Mulroney has a bit of mutiny in his caucus which is not doing the party much good either. The Manitoba members differ deeply with the national party policy on the entrenchment of French language rights in the provincial legislation.

The sleeper in this whole business is, of course, the relationship between the Ontario Tories and Mulroney. If Mulroney feels as strongly about French rights as he says he does, there is somewhere along the road a conflict with the Ontario wing of the party. Premier Davis of that province calmly sucks his pipe and with a smile on his face tells everybody to butt out of his private empire.

The resignation of Trudeau assured the Liberal party of maximum press coverage in the coming months. The media are so much pre-occupied with the Liberal leadership possibilities that somebody is apt to say in a few months or so: "Brian who?"

The candidates in the meantime are jostling for position at the starting gate. Not too many of them want to be out first. Most of the activities take place in boardrooms, bars and bank-offices where the candidates put the touch on people for financial support. Money is an important requisite in any election. Given the premise that most people do want a return on their money you can be sure that financial support is not given in an entirely altruistic fashion.

Our retiring prime minister, who had become a prophet in his own country, and therefore lacked honour, seemed to support Chretien. He said at least that the party should not stick with the traditional Anglo-Franco alternation.

The Arabs want to play it safe. They have already approached Mulroney and told him that in the case his party forms the next government he better not duplicate the pro-Israel stance of his conservative predecessor, who in a moment of unguarded bravura announced that the Canadian embassy in Israel would be located in Jerusalem. That political grandstand, so the Arabs pointed out to Mulroney, did lead to the cancellation of some 5 million dollars in contracts. Money speaks nowhere louder than in politics.

Now let us turn our attention for a moment to our southern neighbours. You know the people who bring you Coca Cola, Chicken McNuggets, high interest and acid rain. They are involved in the most costly, laborious, time-consuming, but also probably most democratic system of election in any of the Western countries.

Youth is asserting itself. Senator Hart in so many words calls both Mondale and Reagan a couple of old, semi-senile, worn-out politicians who should be transferred to the geriatric ward as soon as possible. To the great consternation of both the Democratic and Republican establishments the trick works. People are turning thumbs down on Mondale as if he were month old chop suey.

In the U.S.S.R. people do not know of any youth-movement. Chernenko is certainly no spring chicken, and during his last speech there was considerably doubt about the question whether he would make it to the last point. Already the press is speculating about his state of health, which gets a bit boring.

This Gemayel person in Lebanon begins to resemble the proverbial cat with nine lives. Most people had counted him out a couple of months ago, yet he is still in there kicking in any direction that is avantageous to him. The Israelis, whose help he had sought earlier, are now told to get lost which they are not likely to do.

The tone of the Washington — Moscow dialogue, if one can call the exchange of insults that, is getting somewhat milder. As a matter of fact, it even got downright conciliatory at one time. And that had more to do with the current American election campaign than with the approach of milder weather in both capitals.

The people of Iran and Iraq continue their apparent call to keep before the rest of the world an example of man's depravity. They now use gas to kill each other. With considerable success, I might add.

People ask me which candidate for the Liberal party leadership I will support. I have thought about it, and herewith begin a ground swell movement to draft Renee Levesque, on the condition that he will stop smoking on T.V. Readers may protest to the editor-in-chief Whitefoot.

Rest me to announce that the Tuyl family has been blessed by another addition. In Listowel our youngest daughter gave birth to Corrie Melinda, who weighed in at nine pounds and some ounces. She is still too young to be nominated for leadership in the Liberal party, but just you wait!

Carl Tuyl

Jewish schools leave OAAIS

... continued from front page.

Mr. McBurney explains that his court action is done as a private citizen and does not involve the work of OAAIS.

Hank Vandezande, President of OAAIS, is quoted as saying that he does "not think that as an organization we have any right to interfere," with McBurney's action.

The two Jewish organizations are concerned about other activities engaged in by OAAIS, such as the support of Franco-Ontarions and of those who object to compulsory inoculations of school age children.

Lyle McBurney points out that a central tenant of OAAIS has been to seek justice for all. "The funding question does not stand independent from other related issues," he says. "We have to work for all by making friends wherever they may be found so that a social climate is developed which will allow the government to make a just decision also in the matter of funding."

McBurney regrets the decisions by the Jewish schools but points out that 6 other private schools have been added to the membership list of OAAIS since the beginning of the fiscal year.

Although the remaining membership of OAAIS is 117 schools, of which 50 % are Ontario Alliance schools, the five Jewish schools were large schools who together with two remaining Jewish member schools made up 25 % of the OAAIS budget.

Quebec board wants student in recognized school

C.C. staff

According to a report in the Ottawa Citizen (Feb. 15) a Quebec regional school board is taking the parents of a 13-year old Gatineau girl to court because she is attending a church school not recognized by the province.

According to Andre Coulombe, the board secretary-general, the school board has applied for a court order forcing the parents to enrol the child in a recognized school.

The church school, called the Christian Academy of Gatineau, is operated by the Centre Evangelique, a Pentecostal Church.

The Gatineau school does not have a permit to operate as a private school. It is one of 150 in Canada that uses Accelerated Christian Education (ACE), a curriculum that teaches traditional subjects under individual study plans.

Local ministers and parents supervise the students' work. The Bible is used to teach reading, reports the Ottawa Citizen article.

Pastor C.K. Fear, co-ordinator of ACE programs in Ontario and Quebec, is reported as saying that local pastors don't want their schools licensed because that would give the ministry authority to regulate them.

The ACE program was developed by an organization of Baptist churches in Texas about 25 years ago and is used in more than 69 countries, according to Fear.

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Church

Pastoral Pondering

What about Sola Scriptura in Lord's Day 31?

Carl D. Tuyl

In this my fourth and final article on the translation of the Heidelberg Catechism I want to focus on the supremacy of the Word with regard to the opening and closing of the kingdom of heaven.

Opening and closing the kingdom of heaven occurs, according to Question and Answer 84 of Lord's Day XXXI, by the proclamation of the Word. The kingdom of heaven is opened by the declaration of the saving efficacy of faith, and it is shut by the affirmation of God's abiding wrath upon the failure to repent. Where the Gospel is truly preached sinners are comforted, and the unrepentant are admonished. The faithful administration of the Word is the exercise of discipline. Where the word of Christ dwells — that is in the church — the word functions as discipline.

Word as discipline

The reformed faith acknowledges the supremacy of the Word "for the regulation, foundation, and confirmation of our faith." The reformed believer recognizes no other authority than the authority of the Word.

The Question and Answer 84 is indeed a truly reformed confession of the sola scriptura principle of the reformed faith. We do believe and confess that the exercise of discipline is a function of the Word. "Scripture" so we confess, is inspired by God and profitable for teaching, (!) for correction (!), and for training in righteousness." When it comes to reproof and correction the church is called upon to (2 Tim 3:16) "rightly handle the word of truth." (2 Tim. 2:15).

Yet Question and Answer 85 not only reverses the earlier order of opening and closing, it also introduces something which really detracts from the sola scriptura confession in Question and Answer 84.

Another form of discipline?

The catechism admits to another method of opening and closing the kingdom of heaven. There is an additional arrangement, something next to the scripture namely something called Christian discipline.

This "christian discipline" is apparently in that part of the Lord's Day no longer a function of the Word, but a task of "officers." I mention as an aside here that the word "officers" is used for the first time in our current translation, and that it does not occur in the original, not in the previous translation.

More to the point, however, is the fact that Question and Answer 85 introduces a second manner of opening and closing the kingdom of heaven.

The "officers" so the catechism states, do withhold from the unrepentant sinner the sacrament, therewith excluding such a person from the kingdom of Christ.

Two questions must be raised here. Why does the confession deviate here from the sola scriptura principle? As answer I suggest that we find here a vestige of the power of the priest; a remnant of the episcopalian system of church goverment, and an allusion to sacramental salvation.

We are reminded here of the priest in the confession booth. It was he who could grant absolution or withhold it. It was he really who exercised christian discipline, largely separated from the Word. It was in that time that the sacrament was lifted far above the Word which in the then current theology could not by itself open and shut the kingdom of heaven.

The second question which I want to raise has reference to the power bestowed on these "officers" by the catechism. Their action of withholding the sacrament coincides with God's decision to exclude the sinner under punishment from the kingdom of Christ.

The latter statement too is reminiscent of earlier times, although no one less than John Calvin set limits to the infallibility of excommunication. It was he who required that exclusion from the sacrament would not be seen asa restraint to the sovereignty of divine mercy.

Two flaws

There are, in my opinion, two flaws, in Lord's Day XXXI. It introduces another manner of closing and opening the kingdom of heaven, and secondly it equates the exclusion of the unworthy from the sacrament with the exclusion from the kingdom of God.

This, of course, does not mean that the church is not to exercise christian discipline. Neither would we want to deny that the exercise of christian discipline requires some formal and perhaps even institutional construction. We do insist, however, that it be done sola scriptura.

There is an inherent contradiction in Question and Answer 85 as a result of its unscriptural view of christian discipline. The answer suggests namely the possibility of a temporary exclusion from the kingdom of Christ.

It is said that when the sinner, who was earlier excluded from the Christian fellowship and the sacraments, and therefore from the kingdom of Christ, "is received again as a member of Christ and of his church." Was then the exclusion from the kingdom of Christ temporary?

Something does not quite add up there.

Carl Tuyl is the pastor of the First CRC of Toronto, Ont.

Press Parade

The parts of a Pastor

	A pastor should keep a good
HEAD	on his
SHOULDERS	that are broad enough to weep on and shaped just right to put to the wheel that people are always talking about. He should have
EYES	that can tell motes from beams and
BRAINS	enough to identify their location. He should have big
EARS	to listen to the miseries and woes of the parishioners and a small
TONGUE	so that he doesn't bite off the tip when he almost repeats a confidence. His
NOSE	should be short enough to stop this side of other people's business, but long enough to sniff out problems before they blow up. The length of his
ARMS	must be big enough to enfold and support all those in his flock. His
HANDS	may sometimes be skinned from knuckling under or from working them to the bone. At times he may have to
STOMACH	more than he anticipated when he took the job and his
LEGS	must be strong so that he can keep on his
TOES	and not feel like a
HEEL.	To stand tall in his pastoral position he will find that a
BACKBONE	is better than a wishbone. He must spend a lot of time on his
KNEES	alone, and with the parishioners, and great will be his reward. And, please Lord, give our our pastor a great
HEART	to carry out this part of your Kingdom work in our church for those in his care.

Bulletin: Sarnia II CRC

All church bulletins to Caesarea!

We ask or remind all churches of the reformed faith to send in their church bulletins once a month to Rev. John Van Harmelen.

Please put on sufficient postage. Last week Rev. Van Harmelen had to pay out of his own pocket $1.12 for postage due.

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Send your bulletins to Rev. John VanHarmelen, 15 Putsey Rd., Caesarea, ON L0B 1E0

CR See

For the sake of more glister —
The Banner, so I am told —
searches for a minister
to be its first centrefold.

Sy Nodd

Onesimus (Philemon 10-14)

Our Pastor, called Onesimus,
had moved to a new charge.
But, lo, he was returned to us
"a run-away-at-large."

Klaas Sis

Church News

Christian Reformed

Classis Meetings

Classis Huron will meet in session May 5, in the Exeter CRC, D.V. All materials for the agenda must reach clerk of classis by March 28, 1984.

Bernard De Jonge,
Stated Clerk

Classis Toronto will meet in regular session on May 17, 1984, in the Second Brampton CRC. Materials for the agenda should be in the hands of the Stated Clerk by April 5, 1984.

Henry Lunshof,
Stated Clerk

Classis Quinte of the Christian Reformed Church meets in regular session on Tuesday, May 8, 1984 at 9:30 a.m. at the Bethany CRC, Bloomfield, Ont. All materials for the agenda should reach the Stated Clerk no later than April 4, 1984.

Rev. Peter J. DeVries,
Stated Clerk

Classis Chatham will meet in regular session on Tuesday, May 15, 1984 at 9:30 a.m. in Essex CRC. All material for the agenda must be in the hands of the Stated Clerk by April 1, 1984.

Dirk Miedema,
Stated Clerk

Attention Consistories

Don't forget to send C.C. your notices of calls, declines and classis meetings. These short notices are free of charge.

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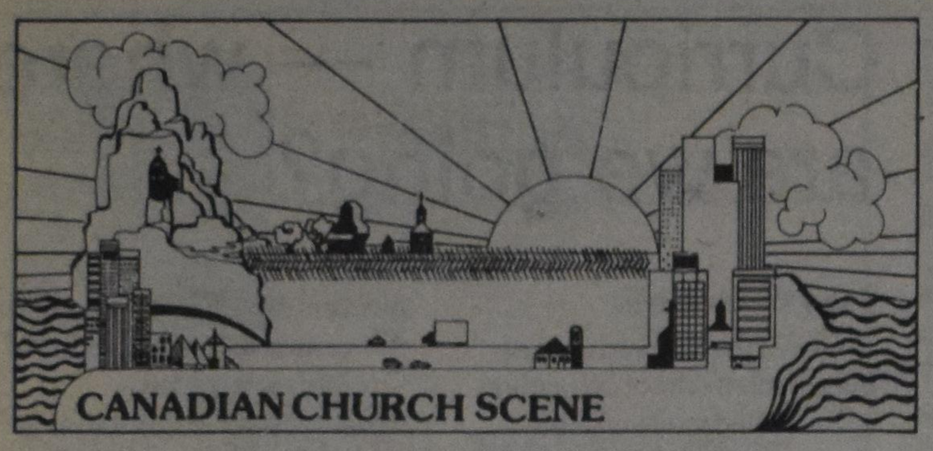

Presbyterian comment

Presbyterians are basically pebbles

Robert J. Bernhardt

At this time we are happy to introduce a new columnist to the readers of **Calvinist Contact.** *Robert J. Bernhardt is a minister of the Presbyterian Church in Canada with a vital interest for things reformed. He will be writing once a month, usually about things happening in his denomination, failing that, about things that cry out for a Presbyterian comment. He will appear on the second churchpage, alternating with such reverend authors as Kuntz, Schalkwijk, and Tangelder.*

As a reader of *Calvinist Contact* I sense that the typical Contact reader is more likely to be a Van than a Mac. I suspect that readers may be presbyterian (reformed) but that they are not predominately Presbyterian (Presbyterian Church in Canada). That makes my assignment of writing a series of articles on the Presbyterian Church in Canada something of a challenge.

Perhaps if I was writing for an audience that was primarily Presbyterian, rather than just presbyterian, I could simply launch into talking about the focal issues and trends of the moment. However, I believe that there is a certain introduction which is essential and which provides a key to all that may follow.

Having searched my repertoire of theological images, I could only identify one that seemed adequate. Are you ready for this? Presbyterians are like pebbles on a beach.

Like pebbles on a beach they are perhaps more conspicuous for their variety than for their similarity. The vigilant beachcomber finds pebbles of an almost endless variety of colours, patterns, shapes and sizes — with the only obvious similarity being that they are composed of rock which has been smoothed by the action of the water (The more theologically literate Contact readers will immediately recognize the biblical theological implications of this image. My extensive treatise on the theme has not yet been written and so remains unpublished).

Similarly, Presbyterians come in an almost infinite variety of colours, patterns, shapes and sizes. Presbyterians, ministers and people, can be found espousing any one of the 57 commoner varieties of theological viewpoint. Forms of worship, patterns of church life, and personal and congregational styles of great variety co-exist within the one denomination.

That reality is essential to any understanding of what the P.C.C. is like and especially crucial to any appreciation of what is happening and can be expected to happen in its life as a denomination in the near future. So diverse is the life of the P.C.C. that an accurate description of any one of its many manifestations may be almost unrecognizable to an isolated observer of another one.

Also, many of the decisions within the Presbyterian Church, both at the national level and in the local congregation, are at least in part to be understood as actions taken to prevent this diverse amalgam of theology and style from unravelling. Compromise is an ever present

Robert J. Bernhardt

component in the life of the P.C.C. (An explanation re. P.C.C. is surely unnecessary, for Reformed people seem to have an almost instantaneous affinity with acronyms).

I hope that my lighthearted tone in this introduction does not obscure my serious contention that the startling variety within the ranks of the P.C.C. at this point in its history, more than anything else, defines what it is and will influence what it may become.

In future columns I shall not attempt to justify the accuracy of this analysis. However, I think that even brief explorations of current issues in the P.C.C. will demonstrate that it is a fundamental ingredient in almost all of them.

Oh, by the way, I am neither a Mac nor a Van. My name is Robert Bernhardt and friends call me Bob.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

Reformed Ecumenical Synod plans critical meeting

... continued from front page.

The most lengthy report to the 1984 RES is a 160 page study called "RES Testimony on Human Rights." It offers a survey of human rights in biblical, historical and contextual perspective, examines seven alternative Christian views and provides the contours of a Reformed position in terms of biblical normativity and societal implementation. It gives special attention to South Africa and Latin America.

Another report, on the Church, Science and Technology, will ask the Synod to express its opinion on the ever increasing powers of technology upon life today.

The Synod will in addition be asked to reflect upon the church's ministry of evangelism and diakonia, in theological education and among the youth of the church.

Three churches have applied for membership in the RES: The Associate Reformed Presbyterian Church of Mexico, the Greek Evangelical Church and the Presbyterian Church of Australia. The Synod will consider the applications of these churches as one of the first items of its agenda.

In the first business session on Tuesday, July 31 the officers of Synod will be chosen and the Synod will be constituted. During the two following days the members of Synod will meet in several advisory groups to prepare reports to the Synod for consideration and adoption in plenary session.

In view of the importance of the issues on the Synod's agenda and the diverse reactions to them among the members churches, the RES Chicago 1984 may prove to be decisive for its future course.

The Interim Committee has also decided to ask the churches to designate July 22, 1984, as a prayer Sunday for the RES.

The report of the Interim Committee to the Synod concludes with the prayer that God will "pour out a full measure of His Spirit on the Synod and guide it by His Word to do His will in all things."

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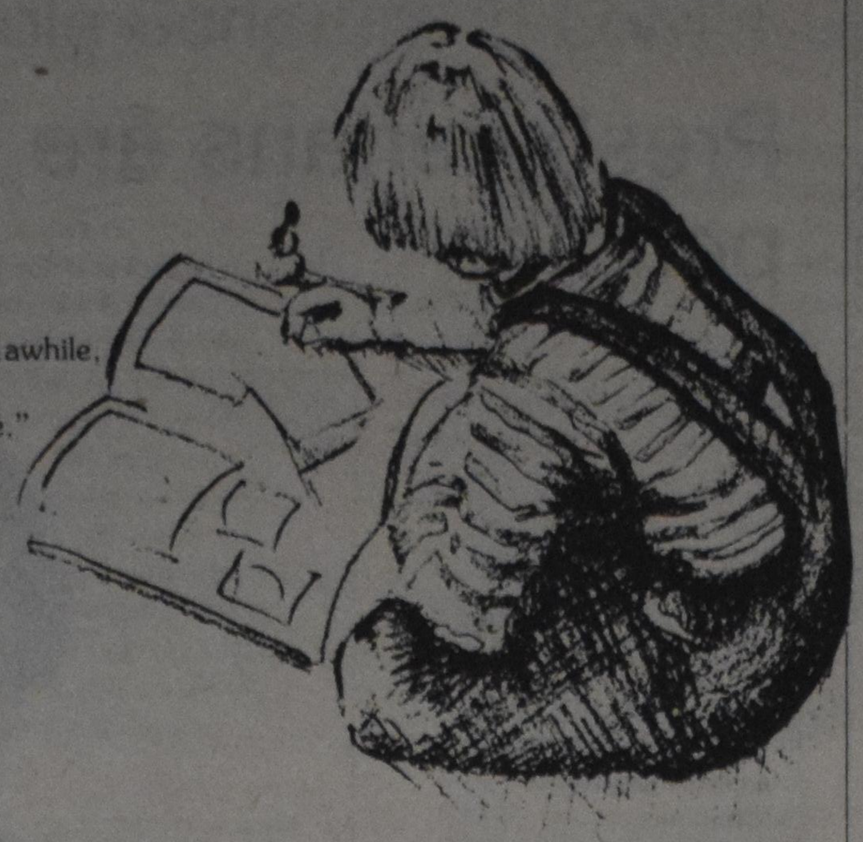
School

Chalkmarks

The little boy



Once a little boy went to school.
He was quite a little boy.
And it was quite a big school.

One morning,
When the little boy had been in school awhile,
The teacher said:
"Today we are going tomake a picture."
"Good!" thought the little boy
He *liked* to make pictures.
He could make all kinds:
Lions and tigers,
Chickens and cows,
Trains and boats —
And he took out his box of crayons
And began to draw.

But the teacher said: "Wait!
It is not time to begin!"
And she waited until everyone looked ready,

"Now," said the teacher,
We are going to make flowers,"
"Good!" thought the little boy,
He *liked* to make flowers,
And he began to make beautiful ones
With his pink and orange and blue crayons.

But the teacher said, "Wait!
And I will show you how."
And she drew a flower on the blackboard.
It was red, with a green stem.
"There," said the teacher,
"Now you may begin."

The little boy looked at the teacher's flower.
Then he looked at his own flower.
He liked *his* flower better than the teacher's.
But he did not say this,
He just turned his paper over
And made a flower like the teacher's.
It was red, with a green stem.

On another day
The teacher said:
"Today we are going to make something with clay."
"Good!" thought the little boy,
He *liked* clay.
He could make all kinds of things with clay:
Snakes and snowman,
Elephants and mice,
Cars and trucks —
And he began to pu-ll and pinch
His ball of clay.

But the teacher said:
"Wait! It is not time to begin!"
And she waited till everyone looked ready.

"Now," said the teacher,
"We are going to make a dish."
"Good!" thought the little boy,
He *liked* to make dishes.
And he began to make some
That were all shapes and sizes.

But the teacher said, "Wait!
And I will show you how."
And she showed everyone how to make
One deep dish.
"There," said the teacher,
"Now you may begin."

The little boy looked at the teacher's dish.
Then he looked at his own.
He *liked his* dishes better than the teacher's.
But he did not say this.
He just rolled his clay into a big ball again,
And made a dish like the teacher's.
It was a deep dish.

And pretty soon
The little boy learned to wait,
And to watch,
And to make things just like the teacher.
And pretty soon
He didn't make things of his own anymore.

West Edmonton Christian School Newsletter #7

Curriculum — where are we going?

John Vanderhoek

One of the avowed aims of our christian school curriculum is that a child may know his place as a citizen of the Kingdom of God. This aim has far-reaching implications which will require us to re-examine carefully what we teach and how we teach it. This, of course, is the material with which curriculum is concerned.

It seems to me that we owe it to our students and their parents to be able to indicate how what we do and what we teach helps students understand their role as citizens of God's Kingdom. As teachers, can we define our curriculum within this context? As Board members have we led and do we lead our community to explore the rich meaning of citizenship in God's Kingdom so that teachers and parents may know what direction the education of their students/children must receive? Or are we as communities so busy with the running of the schools that we haven't got the time to ask why these schools exist? Are the answers developed in the past the same ones we give today? Or have we been busy deepening our understanding and has this deepened understanding made a difference in the school God has called us to operate?

One of the ideas, so significant for both what we teach and how, is derived from the goal stated above. A child is a person within the context of a community of people. Within that community he fulfills a role made possible by God's good gifts of abilities and time. The fact that s/he can expect to receive support and a context for the work s/he does, gives meaning to life. The fact that God's Kingdom addresses a total life experience makes the exploration of almost any topic valid, not for its own sake but for the development of the students understanding and experience of Kingdom citizenship.

Citizenship in God's Kingdom is gained by faith and practised through love — love for God and for the neighbour.

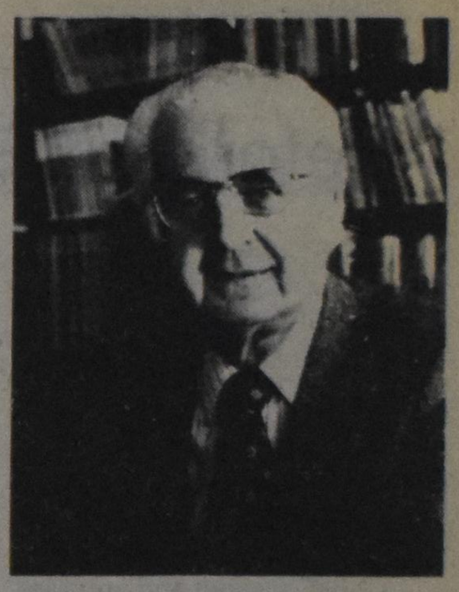
Continued on page 9 ...

New academic dean appointed at Calvin

Professor Harold Dekker has been appointed Academic Dean of Calvin Theological Seminary, according to President James A. De Jong. Professor Dekker will replace Professor David Engelhard, who has served as Academic Dean for the past nine years and plans to devote all of his time to teaching courses in the Old Testament Department.

No stranger to the post, Professor Dekker, 65, served as Academic Dean from 1964-70 and 1972-75. He has been a faculty member at the seminary since 1955.

Born in Chicago, Professor Dekker graduated from Calvin College in 1938 and from Calvin Theological Seminary in 1942. He did further work at Union and Chicago theological seminaries. He has been an ordained minister of the Christian Reformed Church



Professor Harold Dekker

since 1942 and served as a U.S. Navy Chaplain during World War II.

Besides coordinating the seminary's academic program, President De Jong has asked Professor Dekker to assist him by reviewing programs, implementing any forthcoming curriculum revisions and a program review, and searching for a new academic dean, who will assume office in two years.

Christian education: A unique tapestry

A little reminder to submit your material for our special education issue to come out in mid-April. Deadline for entries in the form of school profiles, art work, poetry, short stories, etc. is April 1. We look forward to seeing your work!

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small talk

Alice Los

Some like it hot, some like it cold

Reformed Christians are a critical lot. They complain in unison and bicker responsively. I should know. I'm one of them.

Some of us like it warm in church; some of us demand a cool sanctuary. Some of us want an afternoon service; some of us only desire a second chance at hearing the Gospel if it can be had in the evening.

We like our ministers young and boyishly enthusiastic, preferably in blue jeans, but then we clash with those who opt for one of the Geritol set. We are good at writing letters to the Editor because there's much that rubs us the wrong way and why should we let that be?

We pride ourselves in meeting the budget (well, almost) but balk at yet another extra collection. We pride ourselves no less in keeping to the straight and narrow but somehow tolerance seems to have been lost in the squeeze. We envy other denominations their exuberance but insist on a sober expression of faith for ourselves. This has cost John Calvin his good name.

We like liturgical dancing. We abhor liturgical dancing.

We want greeters at the door. We avoid greeters at the door.

We like hymns before the service. We ignore hymns before the service.

Also, we are creatures of habit. If we always sit in the fifth row from the back, we can't listen as well when we're shuttled to the sixth in a full house. We like to see guests in church but not if it interferes with our seating arrangements or, heaven forbid, with the normal flow of our Sunday rituals.

Yet, with all these nasty foxes in their vineyard, Reformed Christians are a remarkable lot. As brothers and sisters in Christ they are much like any family. They fight and nag, begrudge and envy but at the slightest indication of pain within or a pointing finger without, they stand together, close. In such formation they are known to have formed a protective wall, a united shoulder to cry on.

They are also known to have been spellbound by the Good News on a sweltering Sunday in July and to make the rafters creak at their singing on any Day of the Lord.

To be sure, this does not make up for all the less desirable traits. On the contrary, these now appear uglier than ever.

And much like any mother would, the church should perhaps become more creative in trying to make her brood see the flipside of each controversial but often so inconsequential coin.

Is anyone against open collection plates? Let him try to defend their merit, fiercely, during Sunday morning coffee. Better yet, let's make Hymn 479 a mandatory memory verse for all and sing it often.

Thankfully, Reformed Christians are a redeemed lot. This may be hard to believe, but then, miracles do happen!

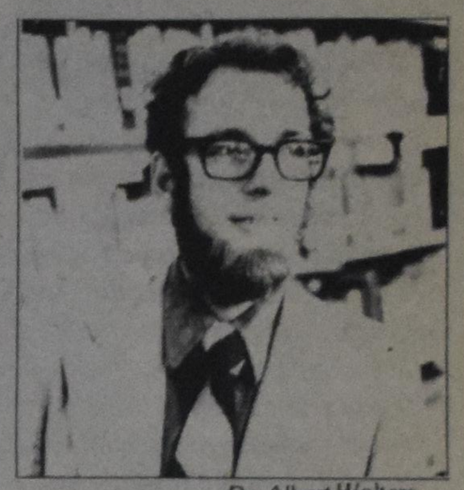
Alice Los lives in Kemptville, Ontario, where the Christian Reformed Church uses open collection plates and has no greeters at the door.

Wolters moves to Redeemer

HAMILTON, Ont. — Redeemer College announces the appointment of Dr. Albert Wolters to the position of Associate Professor in Theology/Classical Languages. Dr. Wolters will be leaving his position as senior member in History of Philosophy at the Institute for Christian Studies as of July, 1984 with a view to switching to Biblical Studies.

Wolters was born in Enschede, the Netherlands in 1942. He emigrated to Canada with his family in 1948, and spent his boyhood years in Houston and Victoria, BC.

In 1964, he graduated from Calvin College with a B.A. in Classics. He earned his Ph.D. in the History of Philosophy from the Free University of Amsterdam in 1972. Since



Dr. Albert Wolters

1974, he has been senior member in History of Philosophy at the I.C.S. Wolters and his wife, Alice (nee Van Andel) have 2 children, Victor and Benita.

Wolter's position at Redeemer College will include teaching Bible and Classical Languages. At the same time, he will be pursuing studies towards a graduate degree in Biblical Studies.

Redeemer College is pleased to welcome Wolters, who brings with him a high reputation as a reformed scholar. The I.C.S., while regretting that Wolters will be leaving its faculty, appreciates the new opportunities for service in God's Kingdom, which Wolters will take up in his new position and new field of studies.

Curriculum — where are we going

... continued from page 8.

Faith is God's gift to us which grows as we learn to know God better through a study of His Word revealed in the Scriptures and world around us. Our investigation of creation may take us in many different directions — from the study of aardvarks to zygotes to the exploration of our own psyche — but it causes us to constantly bump into God's revelation which we can only understand being guided by His inscripturated Word through the working of the Spirit.

Love is God's demand of us — of Himself, of others, of ourselves, and of His world — so that we might develop our desires to be stewards, caretakers, and healers.

Do faith and love determine the way we deal with each other? Do they determine how and what we teach? Do they guide us in our thinking about education? Do they help us examine issues we face together?

Do they flavour and permeate our entire approach as community of people involved in education so that others may say, "truly that is a christian school because I've seen faith and love at work there?"

John Vanderhoek is Curriculum Coordinator, District 11, Christian Schools International.

New certified public accountants

PALOS HEIGHTS, IL — Trinity Christian College announces the outstanding results of its graduates who took the November, 1983 Certified Public Accountant's exam. Of the graduates who underwent the rigorous exam, 40 percent passed the entire exam on the first sitting with one of its graduates, Tom Huisenga, scoring third highest in the state of Illinois. The other 1983 graduates obtained a condition status.

Most certified public accountants pass the examination by first conditioning it. A condition status is given to those who pass part of the exam, thereby meeting certain requirements. Condition candidates have three attempts to pass the remaining sections of the exam. Out of the 3,420 candidates in Illinois who took the November, 1983 exam, 39 percent failed. Over the last four years, 92 percent of Trinity's graduates passed or conditioned the exam on their first attempt.

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Feature

St. Patrick — slave and apostle to the Irish

John H. Martens

A lively debate was in progress in the council chamber when suddenly the door was flung open and a messenger, soaking wet with rain, came storming in. "Calpornius," he shouted excitedly, "come home right away; your wife has given birth to a son. She begs you to come home immediately; she claims to have seen a halo over the cradle. She wants you to see the boy. What else can this miraculous sign mean than that the newborn child is destined to work great things for the christian church?"

Calpornius jumped up and hurried home, leaving the town councillors to their debates. It is not known whether Calpornius also saw the halo over his son's cradle. One thing is sure, however, the boy born on this rainy day, was to become the great St. Patrick.

The town where his cradle once stood, historians agree, was situated in the west of Britain, not far from the shores of the Irish sea.

At the time of Patrick's birth many vestiges of the Roman system of government were still intact. But Rome's influence had greatly waned in Britain. Large parts of the island were often for long periods without the protective presence of the Roman legions, who had earlier upheld the "Pax Romana" (Roman peace).

As a consequence, civilized life in Britain had suffered, although in the cities and towns the lights of civilization and the manifestations of organized town life were not wiped out overnight.

In this setting the birth of Patrick occurred sometime late in the 4th century or perhaps early in the fifth century. Though times were uncertain, his father and mother, and perhaps other brothers and sisters as well, must have stood around his cradle and welcomed him with laughing eyes.

Father Calpornius was himself the son of a priest named Potitus and the family may have been of Roman ancestry.

Apparently in those early days members of the christian clergy were often married. Celibacy was introduced only afterward.

St. Patrick crossing the sea to Ireland.

Patrick's youth was not much different from that of other children his age. He played with his friends in the woods around town. Often they walked to the seashore in the West, where the setting sun so majestically reflected itself in the waters of the Irish sea on summer evenings.

Patrick must have wondered, what the land across the sea looked like, for he knew there was land beyond the water. His parents had often talked about it. They had even told him that there were Christians in Ireland; for from among the christian people in the West of Britain fiery missionaries had from time to time gone out to cross the sea in the West to the land beyond. The names and careers of these preachers have never been recorded, nor their successes written down for posterity. More often than not they never did return. Yet, tidings had reached West Britain that also in Ireland Christianity had taken an early hold. For there was a certain amount of commercial traffic between Britain and Ireland, and where there is trade, there is exchange of news.

Not only peaceful traders crossed the Irish Sea.

Wild raiders and pirates also plied its waters and swooped down from time to time on the coasts of Britain, where seaside towns still offered considerable prospects of plunder and booty.

During one of these raids, a party of Irish buccaneers surprised a group of boys on a day's outing to the seashore and took them captive to Ireland, where they were sold as slaves. The story of Patrick's involuntary sojourn in the West of Ireland as a swineherd is well-known, as is the tale of his subsequent adventurous escape to the East coast of Ireland, where he boarded a ship to eventually return home.

There is no unanimity among historians on how long it took Patrick to return to his hometown in the west of Britain. Some claim that like Odysseus Patrick was an expatriate for many years and that the ship on which he escaped finally made port in France. Here the future saint reputedly distinguished himself in the field of study and learning before finally deciding to go home. But it is said that the thought of the Irish never left him and that he increasingly felt the need to evangelize these people.

Others say that Patrick, after having arrived home straight from Ireland, without the long detour via France, soon returned to Ireland with the desire to bring the Gospel. They say that Patrick experienced visions admonishing him to that effect.

It is not necessary to recollect all the accomplishments of Patrick in Ireland. We know that he met with Logaire, the supreme King of Ireland, residing at Tara in the North-west of the island. Patrick's tact and wisdom in answering Logaire's questions regarding the christian religion apparently disarmed the King. From that time on Patrick enjoyed freedom to preach the christian faith wherever Logaire's writ extended.

It seemed the powerful caste of the Druids, the influential class of pagan Celtic priests, suddenly became demoralized, once Logaire had come under the influence of the powerful, magnetic preacher of the christian message. And this preacher was apparently unafraid of the formidable obstacles which royal might or Druid power could have placed in his way.

We don't exactly know how the missionary campaign of St. Patrick ran its course. No doubt there was resistance, especially in outlying districts or where local princes out of conviction or for political reasons clung to the old pagan beliefs.

It seems that especially in the North of Ireland St. Patrick booked his greatest successes in christianizing the country. Armagh in Ulster, where Patrick built his Cathedral Church is still the (Roman Catholic) ecclesiastical capital of Ireland. He lies buried nearby.

Many legends have sprung up around the life of St. Patrick. We think here — to mention only a couple — of his banishing all snakes from Ireland or of the shamrock story. So little is known about Patrick as told by himself or his contemporaries that most information about his person, his times and his activities comes from biographers who lived and wrote a couple of centuries after his death.

On these narratives by later biographers much of the often romantic notions regarding his life and career are founded. The impression still seems to linger; thanks to the enthusiastic tone in which those old biographers are written, that Ireland was won by storm for Christ and that Druidism with its pagan paraphernalia was effortlessly swept away. In fact, a stiff fight with heathenism may have continued for a considerable time. Patrick himself says that he was constantly in danger of death and in his few extant writings he does not speak of an easy surrender by the forces of paganism.

The only reliable information about St. Patrick is to be found in two writings, which are unmistakably from his own hand.

These two works are the "Confessio" and the "Epistola." In both Patrick comes across as a somewhat bewildered man, harried and at a loss at times to cope with the many difficulties of his missionary career.

Patrick uses in either book a rather crude, eccentric and barbaric Latin, not the refined language one would have expected from a well-educated man.

He deplores his lack of education and knowledge and, judging from his own words, it seems that Patrick did not enjoy a thorough training or an all-compassing christian education in Auxerre in France, the famous centre of christian learning, where later biographers claim Patrick studied for at least fifteen years. Whatever Patrick lacked in education, must have been made up for in perseverance, while his modesty is evident from his personal writings.

Later biographers may have

Continued on page 11...

Community Report

The Mayor of Matsqui draws from his faith and roots

Ralph J. Huizinga

It was not difficult to arrange an interview with our mayor Mr. Harry DeJong. I sat across from him in his office in the newly built municipal building of the District of Matsqui. Through the years I have come to know him as a modest sincere man. A bit shy perhaps, but a man with a strong sense of justice and determination. His clear sense of direction made up the expertise which he lacked when he became a mayor in 1976.

The Canadian account of his life's story began in 1947 when the first immigrant ship after World War II the "SS Waterman" set course for Canada. Among its passengers was the family Tenus DeJong from the tiny Frisian village Echten. Their destination was Abbotsford, BC where Mr. Arnold DeJong, a brother of Tenus, had sponsored his brother and sister-in-law with their eight children.

A history of farming

It was not long before Mr. DeJong had the opportunity to buy his own dairy farm and on January 1, 1948 the family became proud and thankful owners of their own place. After thirty years Mr. and Mrs. Tenus DeJong retired from farming. Their sons and daughters are married and have families of their own. Except for their oldest son John, who is the pastor of the Christian Reformed Church in Georgetown, Ontario, most of them have settled on farms in the Fraser Valley, Harry DeJong among them.

When the family Hoogendoorn arrived with their elevent children in 1950, Harry spotted their daughter Ann and it was love at first sight. She has given him her wholehearted support for almost thirty years as farmer's wife as well as the wife of the mayor. She attends almost all the social and official functions to which she is invited.

A challenge for service

When I asked Harry what made him seek the office of mayor he responded without hesitation. A retired reeve had encouraged him in the early fifties by urging some of the new-comers to make a contribution to their adopted country. It was a seriously meant suggestion and not just a congenial remark.

To Harry it was a challenge, and he was also very much aware that with God's help his aspiration to make a contribution to the local municipal government could be a blessing for the community and himself.

In 1972 Harry was elected as an alderman to the local municipal council. The strong Mennonite community and the many Canadians from a Dutch ethnic background were very helpful in this election. Four years later, when he challenged the mayor Douglas Taylor, he came out victoriously. Harry was appointed once by acclamation and was three times re-elected. The last time on November 19, 1983.

The mayor's office is open to all who wish to drop in for a chat or for business. Harry informs me that Rev. Beukema of the First Christian Reformed Church uses the opportunity regularly to support him in his often difficult task.

A christian approach

When I asked him how his christian conviction helped him in his work, he pointed out that he felt that the emphasis on issues and the direction in which he tries to steer the decision making process originates from another source than that of the non-Christian. During his term in office this kind of direction has produced integrity and stability and has greatly contributed to the confidence which the people of the Matsqui Municipality have in the local council.

Our mayor feels that the municipal power should be restrained and that private enterprise must be encouraged. It is his opinion that municipal contracts should be tendered out in order to benefit a broad section of society.

There is not always unanimous agreement on all issues in the municipal council.

The mayor's office is open to all who wish to drop in for a chat or for business.

A good start is being made by the council to promote an Agricultural Fair for the local District. Building projects are underway to accomplish this goal. When a clause in the contract providing for equal opportunities for union, as well as non-union workers, was noted by union sympathizers, some vicious remarks such as "union buster" and "cut throats" were hurled at the mayor and his council.

A sewage treatment plant began its operation last year. There is no raw sewage dumped into the Fraser River, and the lagoon system has been phased out. The total capicity of the plant is 6,000,000 gallons per day. The plant operates at two thirds of its capacity at the present time. A project for a new water supply is in an advanced stage of planning. The area of parkland has tripled during the past eight years.

Harry is well aware that much work remains to be done. More recreational facilities are needed. With an urban population of 30,000 and a rural population of 14,000 over an area of ninety square miles, and an estimate growth of 3% per year, planning for the future is the most essential task of the mayor and his council. The Expo 1986, to be held in Vancouver, will bring an estimated 8,000,000 visitors to the Lower Fraser Valley.

Plans to cope with the demands which this event certainly will make on our municipality are almost completed.

Besides being a mayor, Harry is also the chairman of the Central Fraser Valley Regional District, the Lower Mainland Municipal Association, and the Fraser-Valley Dyking Committee. He is a board member of the BC Municipal Finance Authority, the Canadian Federation of Municipalities, and the Central Valley Water Commission.

When I asked him about the disadvantages of his work his answer was not a surprise to me. "Not enough time for the family," was his reply without hesitation. He finds it difficult to say "No" when demands are made upon him. However, it may be time to let others do some of the work.

Harry feels that his Dutch background has contributed to prepare him for some aspects of his work. The enterprising spirit and the industriousness of the immigrant, together with the realization of his dependence on God from whom he seeks his guidance and strength, has made him the man who has given us leadership which is recognized and appreciated by many.

Ralph Huizinga is a teacher at the Abbotsford Christian High School

Mayor Harry DeJong and his wife Ann (nee Hoogendoorn) who has given him wholehearted support for almost thirty years.

... continued from page 10.

enlarged on and exaggerated his qualities as a man of learning, while at the same time endowing him with powers bordering on magic. There can, however, hardly be any doubt that Patrick won the affection of the Irish in the first place through his efforts, his character, his humility and his love for the people of Ireland, whom he vowed not to abandon even in the face of persecution and death.

On his feast day every year, in New York or Dublin, thousands of men "wearing the green" march row upon row down the streets. They pay tribute to the fundamental qualities of St. Patrick, the missionary who established the Irish in the christian faith. When on St. Patrick's day, March 17, Irish eyes are smiling, to borrow the words of a well known Irish song, it cannot fail that this smile is reflected in the eyes of others.

Today a monument to the great missionary stands at the spot of the former banquet hall of Logaire's royal dwelling. Although it looks silently down on its historic surroundings, the saint lives on and still speaks to Irishmen everywhere and to all who have caught a faint echo of the din and tumult of those long ago times when pagan religions yielded to the rising star of Christianity.

John H. Martens is a freelance writer and historian living in Listowel, Ont.

St. Patrick explained the Trinity to children by using a shamrock

Youth

A father, learning that his son has decided to enter a sexual relationship outside of marriage, responds to his son in a letter. With candor and honesty, the father conveys unconditional love for his son while holding up his Christian concepts of love, sex, and marriage.

Dear Son,

Your mother and I found your last letter very moving. I had hoped to write a reply before you got home, but I just didn't have time with all of my company travels. I guess I better buckle down and put in writing what I have been thinking since we got your letter. I am writing rather than talking with you because of the sensitivity of the subject and the importance of being understood.

That letter told us you were sleeping with your friend Mary. In some senses I was glad to hear it, and in others I was sad to hear it.

First, the glad responses. Both your mother and I took it as a compliment that you would tell us. In fact, your desire to be honest may be the most important aspect of this event. I am sure it took some courage. I assume you had to struggle with several questions: Would we give you a hard time and make things painful for you? Would it weaken the parent-son relationship we have? The answer to the first question is no. We love you and this does not affect that love or our belief that you must make your life your own. The answer to the second remains to be seen, and it depends on you as well as us. Can you accept and respect the fact that we feel hurt and sad because of what you have done rather than resent our feelings?

Second, we are also glad that you have formed an attachment to a girl. We sometimes have feared that you would end up being a bachelor like your uncle or great uncle. I cannot conceive that such a life can truly be a happy one. I think it would grieve me if you went through life without female companionship.

Third, one of the things about being a father is that you get to help your children see and experience all the great things in the world — from hiking in the Grand Canyon to attending Pete Seeger concerts. But there is one great thing in the world that fathers can't help their sons experience — sex. It just doesn't work to tell a son how great it is and then in the same breath say that he can't experience it until he gets married. Well, it's too late to tell you ahead of time, but here it is: It's really great!

Now, on to the sad respects. By the way, Mom and I were not very surprised and definitely not shocked to hear your news. Many of our friends have had the same experience, and we have discussed such things with them. Your generation has adopted a new lifestyle and a new standard of behaviour. I hope it is a viable one, but I am not convinced.

While I was not very surprised, I did feel genuinely hurt and disappointed. My father was a moral man. I cannot conceive of him ever engaging in sex outside of marriage. I too am a moral man. I have never had sex with anyone other than your mother, and not until we were married. Your mother is a moral woman. Before we were married, we made a conscious decision that we would wait until we were married. We decided that we would be happier in the long run if we waited. So for the last years of courtship, when one of us weakened in resolve, the other was strong. (Usually, I weakened and she was strong, but sometimes it was the other way).

Since we got married, I have on several occasions had to make the decision that I would not pursue a relationship with another woman. Thus when I say that I am a moral man, I am saying that I chose to be one, and the decisions were not always easy. Sometimes they were downright painful. My hurt and disappointment then were

due to a feeling that you have not continued that code of honour.

Another feeling I have is that you have misused a gift that God has given human beings. I doubt that you will agree right off, but please hear me out. I believe that sex is one of the greatest gifts God has given to people. I would guess that 90 percent of art, literature, and music are attempts to describe or honour it. God also gave us the choice as to how we would use this gift. We can define it as a special act of devotion — the ultimate intimacy between a man and a woman, symbolizing their commitment to each other — or we can define it as simply a biologically necessary and pleasant act that has the same significance as going to the bathroom.

We can also define it anywhere on a continuum between these two extremes. I believe quite deeply that God gave us this gift expecting that we would define it in the first way, and that the second way is contrary to his will.

Obviously, you have not defined sex this second way, since you mentioned becoming deeply attached to Mary. I take this to mean that there is a mutual commitment. The problem is that your commitment may be only temporary. I don't know, and I doubt that you know. Will there be another girl next year and another six months later, and another three months later? Will you eventually reach the state where the point of going with a girl is sex rather than the development of a relationship? When this happens, then the girl becomes an object for your gratification rather than a person, and sex loses any connotation of commitment. I am not saying that this has to happen, but I am afraid that this is the general trend. Only you can decide what will happen. I hope that you will decide that it won't happen with you.

I think God intended sex to be part of marriage, and I would like to try to back up that idea, not with Scripture but with a socio-psychological argument, one that is based on the kind of creatures we humans are and the way we react with each other, that is, the way God made us. I am going to be talking a lot about marriage here; you may wish to think of marriage as any strong, growing relationship in which there is deep commitment.

Marriage is a conscious decision to forge a life-long commitment, and the marriage ceremony is a public declaration of that intent. Thus, it is not something to be drifted into or entered into lightly. Also, it is not something that is self-perpetuating. People fall out of love almost as easily as they fall into love, both for no apparent reason. Infatuation is temporary. Therefore several other things are necessary to keep a marriage a strong, healthy, and growing relationship.

A strong marriage requires a daily renewal of commitment, even if this renewal is no more than saying to oneself, "This is my chosen one, my other half." A strong marriage requires a re-orientation of one's outlook on life. The basic question becomes "What do *we* get out of it?" rather than "What do *I* get out of it?" A strong marriage also involves people who are different but who use those differences to make the unit stronger, building on the best of what each partner brings to the marriage. The obvious example of this effort in our marriage is that Mom has become the financial manager because she is better at handling money than I could ever be.

Another thing that holds a married couple together is that unique and beautiful sexual act that the two engage in only with each other. While the heart of a relationship, a meaningful one, is basically emotional rather than physical, the physical act of sex can be a celebration of the success of a relationship, a way of expressing the emotions that are felt. It can be a solace when things are tough, and if things start to come apart, it can be a temporary glue to patch things up until a permanent repair can be made.

Let me explain why I think sex belongs inside a marriage, but not in other relationships. Sex, even among married couples, is a very sensitive subject. People do it, but they have a hard time talking about it. There are some very deep fears that surround the subject: "Does she love me or my body?" "Am I performing up to her expectations?" "Should I really be doing this?" These questions don't really bother someone who is just having casual sex, since the person attaches no significance to the act. To someone in a relationship, however, these questions are very important. Inside a strong marriage, they are answered again and again outside of the bedroom, stilling the fears and insecurities they express. Outside of the marriage, however, where there is less commitment, these questions are less easily answered and the fears can become overwhelming.

As an example of how I have chosen to define sex in my own life, let me tell you about the seven months I spent on business in California. At that time I had to face up to a problem of being away from the warmth of female companionship for an extended period of time. If sex were to mean something in my life, if it were to be reserved as a way of expressing a deep commitment, then I knew one-night stands or pay-as-you-play sex were out. If I had viewed sex as merely a physical act, then when I got home, sex would no longer have held that same meaning as a unique expression of commitment that I share only with Mom. Therefore I had to stick with that original definition.

This also meant that I couldn't develop a deep relationship there without doing grievous bodily harm to the relationship I had back home. I simply can't conceive of maintaining two such relationships, even were one of them temporary. I'm sure you know that I did form a relationship there. What you may not know is that by conscious, and somewhat painful effort, I made it a platonic relationship rather than a sexual one.

Some people in the secular world would say I have locked myself in a box. I think the converse is true. Those people have locked themselves out of a wonderful box. While the box does sometimes have a few nails sticking in, which make you wonder if you really want to be inside, I have decided that overall it is more comfortable to be inside than outside the box. I am sorry that you have chosen to explore outside the box.

I have written enough, perhaps too much. I hope that two things have come through loudly and clearly. First of all, the life you live is your own, and not ours to control. Also remember that what you have done has not decreased, by the smallest amount, our love and affection for you.

Dad

The author of this letter is a long-time member of the Reformed Church in America, active in his congregation as an elder, teacher, and leader. This is a copy of that original letter, sent to the Church Herald by its author in hopes that other parents might benefit from his experience. We reprint it with permission.

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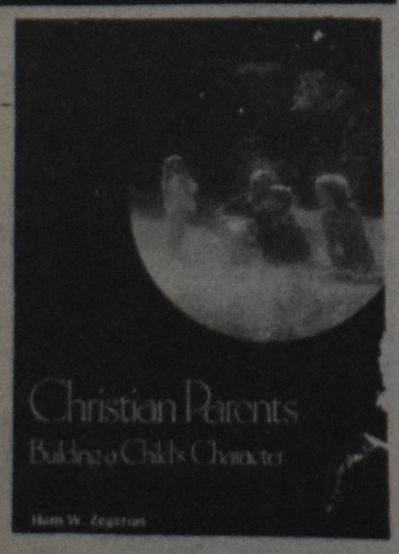
BIRTHS

DYKSTRA: With thanks to God we like to announce the birth of our son, JASON CLARENCE, on February 27, 1984. Parents. Clarence and Ingrid Dykstra (nee Stronks), and grandparents Ernie and Rie Stronks of Waterdown and Clarence and Sya Dykstra of Niagara-on-the-Lake. Great-grandparents are Mr. and Mrs. G. Stronks of Hope Tower, Brampton and Mrs. J. VanderLoo of Shalom Manor, Grimsby.
Home address: 24A Church St. E., Brampton, ON L6V 1E9

ZYLSTRA: "Praise God from whom all blessings flow."
With joy and thankfulness to God, we announce the safe arrival of our twin sons, JEFFREY WAYNE, 6 lbs. 7 oz. and JOHN ALLAN, 6 lbs. 12 oz. on February 23rd, 1984. Brothers to Jennifer, 3½ and Derek, 2. Grandsons to Mr. and Mrs. Herman Oegema and Mrs. Rolina Zylstra, all of St. Thomas, Ont.
"Lo, children are a heritage of the Lord; and the fruit of the womb is his reward" (Psalm 127:3).
John and Margaret Zylstra, 7 Rapelje St., St. Thomas, ON N5R 4L9

YSSELSTEIN: With joy and thanks to God, we, John and Helen, wish to announce the birth of our son, JOHN JAMES, born February 14, 1984. John is a brother for Sjerp; 3rd grandchild for Mr. and Mrs. Sjerp Ysselstein of Woodstock, Ont., and 9th grandchild for Mr. and Mrs. J. Meyers of St. Catharines, Ont.
R.R.#4, Woodstock, ON N4S 7V8



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

C.C. Classifieds bringing the Christian community together.

MARRIAGES

VANDERMEULEN-VAN HOLST: Mr. and Mrs. Jacob VanderMeulen of Stirling, Ont., are pleased to announce the forthcoming marriage of their daughter MARLENE to JERRY, son of Mr. and Mrs. Gerrit Van Holst of Hamilton, Ont. D.V., the ceremony will take place on April 6, 1984 at 6:30 p.m. First Chr. Ref. Church, Hamilton, Ont. Reverend J.W. Postman officiating.
Future address: 5 Huffman Rd., Frankford, ON K0K 2C0

ZANTINGH-DE VRIES: Mr. and Mrs. Joe Zantingh and Mr. and Mrs. Jelle De Vriés are proud to announce the forthcoming marriage of their children, NANCY to HARRY, on March 17, 1984, at 3:30 p.m., Smithville Chr. Ref. Church. Rev. Jelle Nutma of Smithville officiating.
Future address: 137 Griffin St., #1, Smithville, ON L0R 2A0

ANNIVERSARIES

March 19

Wedding text: "And above all these things put on love which binds everything together in perfect harmony" (Colossians 3:14).

JOHN and ANNA BICK
(nee Dieleman)

will celebrate their 30th Wedding Anniversary with an Open House on Saturday, March 17, 1984, from 2-5 p.m. at their home, 439 Book Rd., W., R.R.2, Ancaster, ON L9G 3L1.
Best wishes only.
Love and congratulations, mom and dad, from all the children and grandchildren.

Aalten — Cobble Hill
1934 — April 5 — 1984

This is the day which the Lord has made; let us rejoice and be glad in it.
With joy and thanksgiving we hope, D.V., to celebrate with our parents, grandparents and great-grandparents,

JAN WILLEM
and
ENGELINA JOHANNA
WIKKERINK
(nee Luimes)

their 50th Wedding Anniversary.
We pray that the Lord who has led them through these many years, will continue to be with them in the future.
Their thankful children:
John & Ann; Wayne, Ridley, Joan — Cobble Hill
Rudy & Sadie
Christine & Pete; Sharlene — Victoria
John, Fred, Eileen — Cobble Hill
Gerry & Harmien; Bill, Harold (deceased 1981), Roger, Wilfred — Cobble Hill
Hank & Gladys; Nicole, Matthew, Karen — Duncan
Bill & Gert; Carol, Darlene, William, Cindy, Jason — Cobble Hill
Johan & Dorothy; James, Theresa, Elaine, Earl, Anna-Marie — Maple Ridge
Gerald & Anneke; Tracey, Mark — Duncan
Rita — Coquitlam
Home address: Box 12B, R.R.1, Cobble Hill, BC V0R 1L0

Toronto — Toronto
1959 — March 14 — 1984

To our dear parents:

JOHAN and MAAGJE KESSLER
(nee Lammers)

Who are celebrating their 25th Wedding Anniversary. May God grant you his blessing on this special day and in the years to come.
Love from your children:
Miriam
David

ANNIVERSARIES

Johannes & Antje de Haan (nee Koornstra) will celebrate, the Lord willing, their 50th Wedding Anniversary on March 29, 1984 - Richmond, Ont.

Alphen A/D Ryn — Bowmanville, Ont.
1944 — March — 1984

With joy and thanks to God, we celebrated the 40th Wedding Anniversary of our parents and grandparents,

FRED and MARIE KOOY
(nee Bossemeyer)

on March 9, 1984.
May you continue to experience God's presence and blessings in your lives in the years to come.
With love and best wishes for the years ahead from your children and grandchildren:
Tina & Bill Grootendorst; Gerry, Bill, Kevin — Bowmanville
Henry & Marg Kooy; Rodney, Michelle, Philip — London
Art & Chris Kooy; Danny, Adam — Bowmanville
Jean & Bob Paton — Oshawa
Rosemary & Wil VanderLinden; Amy, Nigel, Kyle — Yarmouth, NS
Fred & Karen Kooy; Jefferey, Bradley — Oshawa
Home address: 136 Elgin St., Bowmanville, ON L1C 3E7

Zuidhorn (Gr.) — Listowel, Ont.
1949 — March 18 — 1984

With joy and thankfulness to the Lord, we are happy to announce the upcoming 35th Wedding Anniversary of our parents and grandparents,

JOLLE and JANTJE DE VRIES

Happy anniversary Mom and Dad, Oma and Opa. We wish you many more years and pray that God may continue to bless you and keep you.
Love from all of us:
Robert Jr.
Grace & Rainer; Jordan R., Reuben J.
John & Lynn; Jared P., Darrel C.
Emma W.
Louise C. & Randy, Tamara L., Teena J.
Jo-Anne & Mark
Margareth D. & Bill
Alfred R.
Alice M. & Byrne
Harold W.
Gerald Marc
Open House, Saturday, March 31, Lord willing, from 2-5 p.m. at home.
R.R.#1, Listowel, ON N4W 3G6

Emmen — Calgary
1954 — March 26 — 1984

With joy and thanksgiving we will celebrate the 30th Wedding Anniversary of our parents,

LAMMERT and MARIA
BOUWSEMA
(nee Van Dijk)

With love and best wishes for the years ahead from your children:
Betty & Gordon de Graaff
Cor & Joanne Bouwsema
Peter & Lorraine Bouwsema; Eric
Sharon & Arnold Zwart
Home address: 36 Bowdale Cres. N.W., Calgary, AB T3B 1J4

ANNIVERSARIES

Appelscha, Fr. — Richmond, Ont.
The Netherlands — Canada
1934 — March 29 — 1984

With praise and thanks to the Lord, we are pleased to announce that our parents, grandparents and great-grandparents,

JOHANNES (John)
and
ANTJE (Anna)
de HAAN
(nee Koornstra)

will be celebrating, D.V., their 50th Wedding Anniversary on Thursday, March 29, 1984.
To celebrate this special occasion, we will be having an open house on Saturday, March 31, 1984 from 2:00 - 4:00 p.m. at Calvin Chr. Ref. Church on Merivale Rd., Nepean, Ont.
Everyone is welcome.
Best wishes only, please.
Congratulations with love from your family:
Bill & Julia de Haan; Irene, Richard — Richmond, Ont.
Hilda & Bill Vedder; Mary-Ann & Bryan Bliss; Faith, Barry — Welland, Ont.
Peter & Fran Vedder; Benjamin — Wainfleet, Ont.
John, Jane, David — Wainfleet, Ont.
Ken & Bep de Haan; Anita, Bill, John — Nepean, Ont.
Carol & Lewis Triemstra; Bruce, Paul, Christine, Melissa — Nepean, Ont.
Ann & Ray Van de Visch; Steven, Shawn, Sharon — Ottawa, Ont.
Home address: 87 Queen St., Box 72, Richmond, ON K0A 2Z0

CHURCH GROWTH

Looking for a new home? We, 7 CRC families are worshipping every Sunday in Fairview, in the Peace River country. Good farming opportunities and also employment at hospital. A christian school society has been formed and hopes to start a christian school by September, 1984. Please correspond with Gerben and Marianne Bosma, Box 1605 Fairview, AB; (403) 835-4641.

ACCOMMODATION

OBITUARIES

The Lord called home our dear daughter, sister, sister-in-law, and aunt

Mrs. THERESA GELLENTHIN
(nee Sikkema)

on Tuesday, February 14, 1984, at the age of 41 years. Dear daughter of Jane Sikkema and the late Pieter Sikkema.
Through her faith and assurance in the Lord we are encouraged to carry on in our walk of life with God.
Beloved sister of:
Mellina & Bert Kamphius — Mississauga
Sidney & Margaret Sikkema — Moorefield
Harry & Rhea Sikkema — Mississauga
Grace & Harry Sloots — Burlington
Lovingly remembered by 20 nieces and nephews.

On February 20, 1984, the Lord took unto Himself our beloved husband, father and grandfather,

PIETER SPEELMAN

at the age of 58.
Beloved husband of Elizabeth Speelman (nee Woldhuis)
Loving father and grandfather of:
Harry & Marian Speelman; Elizabeth, Karen, Andrew, Robert
John & Grace Speelman; Jessica, Jeanette, Mark
Anthony & Arja Speelman; Jason
Elizabeth Speelman & Charles Sjaarda
Christine Speelman
"God is our refuge and our strength, a very present help in trouble" (Psalm 46:1).
Funeral service was held Thursday, Feb. 23, 1984 at the Second Chr. Ref. Church, Toronto.
Home address: 10 Golfdown Dr., Rexdale, ON M9W 2H5

On Feb. 24 the Lord took home our beloved wife, mother and grandmother,

ZINA DRAAISMA
(nee Michalapowa)

at the age of 57 years.
Beloved wife of John Draaisma for 34 years.
Dear mother of:
Karolina & Harold Smiley — East Grand Rapids, MI
Kellie Draaisma — Grand Rapids, MI
Jacob & Judy Draaisma — Dorr, MI
Peter Draaisma — at home
Derek Draaisma — Grand Rapids, MI
Olga & Erie Hallstedt — Sparta, MI
David Draaisma — at home
Her mother Karolina Michalapowa and brother Peter Michalapowa of USSR.
Funeral service was held Monday, Feb. 27 at 1 o'clock at Moline Chr. Ref. Church. Rev. Willard DeVries officiating.
Home address: 4730 10th St., R.R.1, Wayland, MI 49348.

ACCOMMODATION

Responsible, young student couple with one child seeks affordable living accommodations in West Hamilton-Dundas area for May 1, 1984. Please call 521-2169.

PARTICULIER PENSION IN NEW YORK

$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
Voor inlichtingen bel: **Albert Van Maanen** Liefst's morgens om 8 uur ('One night deposit required at time of booking').

(212) 855-5036
119 Fort Green Place, Brooklyn, New York 11217

Classifieds

TEACHERS

ALLISTON: The Alliston community Christian School invites applications for ½ **time kindergarten** teaching position beginning September, 1984. The expected enrolment for the 84/85 school year will be from 10-15 students. For further information please contact: Mr. J. Lunshof, Principal, c/o Alliston Community Christian School, P.O. Box 1122, Alliston, ON L0M 1A0; phone: 705-435-4611, or home phone 705-435-5976.

AYLMER: The Immanuel Christian School requires teachers in the following areas: **Senior grades, special education** and **French** for the school year 1984/85. Experience preferred. Please forward complete resume and applications to: Mr. A. Vander Ploeg, principal, 75 Caverly Rd., Aylmer, ON N5H 2P6; phone: (519) 773-8476 (school).

BRAMPTON: The John Knox Christian School Society, Brampton, invites applications for: a. definite openings in the **primary grades,** commencing September 1984, and b. an opening in **grade 1** for the period from March 19 through June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: (416) 451-3236 (school).

COTTAM: Emmanuel Christian Academy, Cottam, Ont., invites applications for possible position of **teaching principal.** Send resume to: H. Schinkel, R.R.1, Essex, ON N8M 2X5 or contact the school (519) 839-4136, P.O. Box 254, Cottam, ON N0R 1B0

TEACHERS

DUNCAN: Duncan Christian School (K-10) invites enquiries for a **teaching vice-principal** and a **French teacher** to fill possible vacancies in the Elementary and Jr. Secondary grades. Please forward enquiries and resume to Mrs. C. Atsma, Education Committee, c/o Duncan Christian School, P.O. Box 549, 5781 Chesterfield, St., Duncan, BC V9L 3X9

FRUITLAND: John Knox Memorial Christian School invites applications for possible openings in the **primary and senior grades** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

GEORGETOWN: Georgetown District Christian School invites applicants to possible vacancies on the **Junior & Intermediate** level. Applicants with ability to teach Physical Education and/or music on rotary are preferred. Send applications to Principal, George Petrusma, R.R.#1, Georgetown, ON L7G 4S4 or phone: 416-877-4221 or residence, 877-6444.

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible **primary** grade positions for the 84/85 term. Interested teachers are requested to send a *complete* credentials file to: W.H. Hultink, principal, 547 West 5th St., Hamilton, ON L9C 3P7

Looking to buy or sell? Place your listing in the Real Estate Section of our Classifieds.

TEACHERS

LEDUC: Leduc Society for Christian Education is now inviting inquiries and applications for teaching positions for the next school year. Opening positions are: **Grade 2, 3, 4 combined class** and **kindergarten,** including administrative duties. Educators interested in joining a community which seriously reflects upon its educational perspective are invited to contact: John Debbink, R.R.#2, Millet, AB T0C 1Z0; phone: 403-387-5339.

LUCKNOW: The Board of the Lucknow and District Christian School invites applications for the position of a **Teaching Principal.** In addition applications are being accepted for possible openings for a **Kindergarten/ 1/2 combination** class and a **grade 3/4/5 combination** class. Please send your letters to: Harry Janssen, principal, Box 550, Lucknow, ON N0G 2H0; phone: (519) 528-2016 (school).

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

METCALFE: (near Ottawa) The Community Christian School Association invites applications for an opening in the primary grades. Please send application and resume to: Community Christian School, P.O. Box 435, Osgoode, ON K0A 2W0. For any inquiries please contact the principal at (613) 821-3669.

MISSISSAUGA: The John Knox Christian School of Mississauga (Clarkson) invites applications for the position of a Grade 1 and 2 teacher and possibly other positions. Please send your application with resume and reference to: Mr. Jim Bootsma, 1367 Shadowa Rd., Mississauga, ON L5H 2N6; phone: (416) 274-6842).

ORANGEVILLE: The Orangeville Christian School has a number of possible openings for the 1984-85 school year, including a **full-time primary** position and **part-time french, remedial,** and **kindergarten** positions. For more information and/or applications, please contact: Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381 (school)

TEACHERS

PETERBOROUGH: Rhema Christian School invites applications for 3 possible openings. 1 opening for **grade 5/6 combination,** 1 for **Kindergarten half time** and 1 for **Principal relief.** Contact: Julius De Jager, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; phone: (705) 743-1400 (school).

REDEEMER COLLEGE: Redeemer College requires part-time instructors for the 1984-85 academic year in the areas listed below. Applicants should hold an advanced degree and should be committed to teaching from a Reformed Christian perspective. They will be expected to teach three hours per week.

Art — Art History, drawing & design.
Business — Business law, auditing.
Communication — Public speaking.
Computer Science — Introductory courses in Computer Science.
Economics — Micro-Economics.
History — Ancient History and another upper level course.
Music — Music theory, history of music.
Mathematics — Elements of mathematics, statistical methods.
Physical Education — Instruction in a number of physical activities.
Sociology — Introduction to Sociology, Social problems.

Direct inquiries and applications to Dr. Wytse Van Dijk, acting dean, Redeemer College, 467 Beach Blvd., Hamilton, ON L8H 6W8

TEACHERS

RICHMOND: Richmond Chr. Elementary School for 1984/85 will need a teacher for a combined **grade 2 and 3** position. We would also like to receive applications for a possible opening for a combined **grade 4 and 5** position. Sincere teachers with christian perspective and education should apply to board president Mr. John Ravensbergen 604-274-7641 or school principal Mr. Ian Codling 604-277-4714.

ST. CATHARINES: Calvin Memorial Christian School invites applications for one possible vacancy: **part-time music.** Please send letters of inquiry to: Mr. Jack Zondag, principal, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302 (school).

STRATHROY: John Calvin Christian School may have a possible opening for a **grade 7 and 8 teacher.** Applicant would be required to teach Math, Science, Health, Language and Music to grade 7 and 8. Anyone interested in joining a staff that is excited about serving the Lord in Reformed Christian Education, send a letter and resume to: Mr. Henry Wiersema, principal, 48 York St., Strathroy, ON N7G 2E3; phone: 245-1934 (Home: 289-5562).

position filled

VERNON: Vernon Christian School invites applications for a **grade 1 and 2** position for the 1984-85 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Road, Site 19A, Comp.4, R.R.3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

Beacon Christian High School
in St. Catharines, Ontario
invites applications for possible opening in the following areas:
Mathematics **Science** (Chemistry and Biology)
English **Typing** (and commercial subjects)
We invite you to send inquiries, applications, and resumes to:
John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Vancouver Christian School
invites applications for the opening of
Principal/Teacher
of its elementary division, Kindergarten — grade 7.
Please send your application and resume to the school:
5621 Killarney St.
Vancouver, BC V5R 3W4

Smithville District Christian High
invites applications for possible positions in the following subjects:
- French
- Business Education
- Music
- Bible
- English
- Senior Mathematics
- Senior Science
- Girls' Physical Education
- Family Studies

Please address all inquiries and application letters to:
Mr. M.B. Stroobosscher, Principal
Smithville District Christian Highschool
Box 310, Smithville, ON L0R 2A0

The Society for Christian Education in Southern Alberta now operating 2 schools, 1 in **Lethbridge** and the other in **Taber,** invites applications for the following positions:
* Elementary principal with teaching duties in grade 5/6 combination
* Grade 3/4 combination
* Kindergarten/grade 1/2 combination
* Kindergarten
* Junior High — English - Social Studies
* Junior/Senior High — French
* Junior/Senior High — Home Economics
* Teachers Aid

Forward all correspondence to:
Mr. H. Konynenbelt
802-6th Ave. N., Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 (school) or
(403) 328-7195 (home)

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a
principal
also: 1 possible **English** position and
1 possible **Science** position
beginning August 1, 1984.
Send application, resume, transcripts, and teacher certificate to:
Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.
For further information contact: **F. Herfst, Principal 604-581-1033**

London District Christian Secondary School
invites applications for possible openings in a combination of subject areas.
* art * business education * computer studies
* mathematics * science
Please forward letters of applications and resume to:
Mr. H. Kooy, Principal
London District Secondary School
24 Braeside Ave., London, ON N5W 1V3
(519) 455-4360 (school)

HELP WANTED

Permanent position available for ambitious young married man on 70-80 cow dairy operation near Edmonton. Must have experience in milking and general farm chores. Three bedroom home available, good wages and possible incentive plan for the right individual. Contact: Ben Rietveld, R.R.2, Fort Saskatchewan, AB T8L 2N8 or phone: (403) 998-1400.

HELP WANTED

Help Wanted: Good reliable help for spring and summer on **dairy farm** must be able to milk. Phone and/or send resume to: J. Veldhorst, R.R.2, Bluevale, ON N0G 1G0; phone: 519-887-9015.

Help wanted: Looking for a reliable and responsible full-time married man to work on a **dairy farm** in the Williamsburg area (40 miles south of Ottawa). If interested call Mr. Bill DeJong at 535-2974 or 535-2576.

Full-time help needed on **dairy farm** in the Niagara Peninsula starting April 1. Experience preferred. Phone, and or send resume to: Francis DeVries, R.R.#3, Wainfleet, ON L0S 1V0 or phone: 416-734-6382.

Experienced person on dairy farm needed — All year round. In the London-Woodstock Area. Good wages and 2 bedroom house supplied. Good milker and references would be helpful. Send all inquiries to Box #4796, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Reach the Christian community; place your ad in Calvinist Contact!

Classifieds

EMPLOY WANTED

Qualified Physical Education teacher with four years experience seeks permanent employment in Ontario for September, 1984. Please send inquiries to Calvinist Contact, P.O. Box #4798, 99 Niagara St., St. Catharines, ON L2R 4L3.

PERSONAL

Sincere christian gentleman in mid thirties would like to meet an attractive, outgoing, sincere christian lady. Please write to: Calvinist Contact, Box #4797, 99 Niagara St., St. Catharines, ON L2R 4L3.

Kunt u ons helpen met het opsporen van de volgende personen:

AARTS, Henricus Johannes, geboren 11 juni 1919, laatstbekende woonplaats Tilburg, naar Canada vertrokken op 9 juni 1953 met bestemming Windsor.

BOS, Jan Helmut Hillebrand, geboren 15 december 1956 te Rotterdam

BROERSMA, Johan Hendrik, geboren op 24 juni 1919, laatstbekende adres in Nederland: Rustenburgerstraat 328/1, Amsterdam, naar Canada vertrokken op 18 oktober 1955

KEIZER, Marinus Johannes, geboren op 21 oktober 1934 te Rotterdam, laatstbekende adres in Nederland: Oester 128, Hellevoetsluis, naar Canada vertrokken op 21 oktober 1983

REINORT PORAG, Dharmawatie, geboren op 15 juni 1955 in het District Suriname, laatstbekende adres in Nederland: Boskriekoord 28, Diemen, naar Canada vertrokken op 1 november 1983

RUIJS, Dorothea, geboren 25 april 1924, laatstbekende woonplaats Wassenaar, naar Canada vertrokken op 21 maart 1951.

SMIT, Johannes Cornelis, geboren op 14 augustus 1938 te Haarlem, laatstbekende woonplaats Haarlem, naar Canada vertrokken op 26 augustus 1982, gewoond hebbende te: R.R.#1 Ennismore (Peterborough), Ontario. Reeds eerder in Canada aangekomen in februari 1975.

VERBEEK, Hans Gerard Marinus, geboren 8 juli 1953 te Bloemendaal, laatstbekende adres in Nederland: Bos en Vaartstraat 26, Haarlem, naar Canada vertrokken op 10 september 1981

VERSTEEG, Maaike, e.v. E.F. Williams, geboren op 15 april 1928 te Eethen, laatstbekende adres: 1825 McIntyre St., Regina, Saskatchewan, naar Canada vertrokken in augustus 1946.

ZONNEVELD, Petrus Maria, geboren op 28 januari 1919 te Asten, laatstbekende adres: Papelaan 206, Voorschoten, naar Canada vertrokken op 11 juli 1952.

Netherlands Consulate General
One Dundas St.W., Box 2, Suite 2106
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

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Corrie De Jong, Sales Representative 934-5358 (home)

BEAMSVILLE: 16-year-old boy looking for summer job. Would like to work on farm, any kind, or in greenhouses. Please contact: Ralph VanRooyen, R.R.#1, Beamsville, ON L0R 1E0 or phone: 562-5459.

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BURLINGTON: My name is Sylvia DeBruyne and I am a 20-year-old, 2nd year Redeemer College student seeking employment from May 1 - August 31, 1984, preferably in Southwestern Ontario. Interested in general office work/receptionist/store clerk or greenhouse and farm labour. Have experience in fruit and tobacco farming as well as in basic office work. Diligent and conscientious worker, willing to learn. Please contact me at 657-1 Francis Rd., Burlington, Ont., (416) 634-8246 or after April 19, at R.R.#1, Union, ON N0L 2L0, (519) 782-3753.

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

PETERBOROUGH: I am an 18-year-old student with a great interest in farming. I have been on a dairy farm for the last three summers and would like to be on one again this summer. References can be obtained. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: (705) 939-6796.

STRATHROY: Urgently needed summer job for 17 year-old Christian High School student. An experienced milker, would like to work on dairy farm in good christian home. Also likes to drive delivery van or pick-up truck. Careful driver, has driver's ed. Willing to consider any work. S.W. Ontario preferred but not essential. Please call Neil at (519) 245-4583.

BOWMANVILLE-SIOUX CENTER: A 3rd year student with agriculture and small business experience, looking for summer employment, beginning May 11. For details contact: John Wesselius (712) 722-4504 or Box 479, Sioux Center, Dordt College, Iowa 51250.

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, Ont.
(519) 482-3455

Dairy, 125 acres; 45 ties; cows quotas; machinery; on paved road. $375,000.00.

Farrow to finish, 180 acres; 100 sows; good home and buildings; highway location.

Farrow to finish, 100 acres; 80 sows; solid brick home; good buildings; highway location.

We have numerous other farm properties in Huron County.
We urgently require broiler and egg farms.

PETER DAMSMA
R.R.#5, Clinton, Ont.
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It's time to think about summer jobs again when you're a student. *Calvinist Contact* will carry the Summer Job Market section in the classifieds from March 9 until May 25.

Please include name, age, address, phone number, experience and type of work you are seeking.

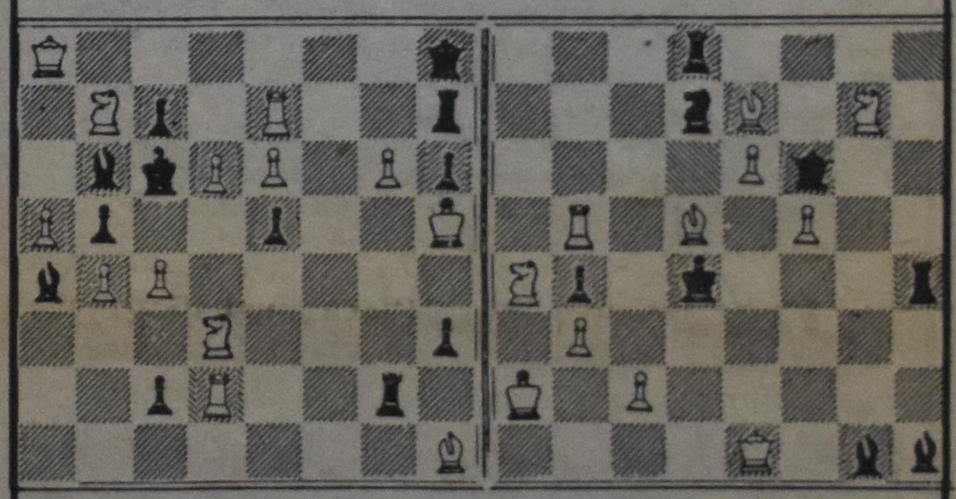
This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Let's Play CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN MARCH

#998	#999
Dr. A. Chicco, Italy, 1948	J. Savournin, France, 1970
12	8



13	4
3-mover 3 pts.	2-mover 2 pts.

Notes

1. Don't get confused by the many pawns in #998. Black's best defence is to give the Black King some room to move. The solution is tricky to find, but not very lengthy to write down. Please give the key, threat and all variations.
2. The pieces have a lot more freedom to move about in #999. Consequently there are many variations. Just give the key and threat, if any, to gain full points.
3. The deadline for the March problems, #996-999 is April 20th (Ontario). April 30th (British Columbia) and April 25, 1984 for all others. This date is the postmarked date.

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Events

CALENDAR of events

Mar. 30 -Christ or Big Brother? — A Christian Vision for Today's
Apr. 1 Society: 1984. The 1984 Philadelphia Conference on Reformed Theology, held in **Toronto,** Canada in Knox Presbyterian Church, Spadina Ave. Registration $25/person.

Mar. 30 St. Thomas District Male Choir "Crescendo" Concert at **Blyth** Chr. Ref. Church at 8 p.m. Director Jack Dykstra, organist Rick Dykstra, pianist Joseph Van Beek.

Mar. 31 - Apr. 1 Ambassador Community Church, **Windsor,** Ont. commemorates its 5th Anniversary. Saturday 8 p.m. and Sunday 10 a.m.

Mar. 23 & Mar. 31 Adoramus & Maranatha Choirs will prsent an evening of music. Mar. 23 in **York** CRC and Mar. 31 in Immanuel **Hamilton** CRC. Both concerts start at 8 p.m.

Mar. 31 "Craft Show and Bake Sale" from 11 to 4 o'clock at the **Hamilton** District Christian High School. Admission $1.00. Sponsored by the Women's Guild of the H.D.C.H.

Apr. 1 Spring Concert featuring the choirs of the Acton, Georgetown and Orangeville CRC in the **Acton** CRC at 8 p.m.

Apr. 8 Same as above in the **Orangeville** CRC at 8 p.m.

Apr. 4 Spring Day Apart at Crieff Hills, **Puslinch,** Ont.; 9:30 - 3:30 p.m. Sponsored by Canadian Association for Reformed Faith and Action. Speakers: Dr. George Vandevelde and Dr. Garth Wilson. Further details, phone: (416) 637-3434.

Apr. 7 Spring Concert at 8 p.m. in the Rehoboth CRC, **Bowmanville.** By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Watch Calendar of Events for further dates.

Apr. 7 Quinte Classis will hold an Elders Conference in the Grace CRC, **Cobourg,** Ont.

Apr. 7 CLAC 32nd annual convention at 9:30 a.m. to 4:00 p.m. at Thistletown C.I., Islington & Fordwich, **Rexdale,** Ont. Speakers: Neil Roos and Ed Vanderkloet.

Apr. 13 Calvinette reunion of all former Calvinettes and Counsellors of the Wellandport Club in the **Wellandport** Gym. Evening beings with anopen house at 7:00; program from 8:00 to 9:00.

Apr. 11 Festival of Praise will be held in the **Kingston** Chr. Ref. Church at 8 p.m. For details see April 14 announcement.

Apr. 14 The mass choir of Kingston, Belleville, and Trenton/Brighton, in cooperation with the Kingston Brass Quintet, will hold its 10th annual "Festival of Praise" in Ebenezer Chr. Ref. Church, 18 Fourth Ave., **Trenton,** Ont., at 8 p.m.

Frisian Play: *Jo Binne troud ... of net*: Apr. 6, **Chatham;** Apr. 7, **Kitchener;** Apr. 11, **Strathroy;** Apr. 13, **Bowmanville;** Apr. 14, **Jarvis;** Apr. 27, **Woodbridge;** Apr. 28, **Vineland.** (See advertisement for further details).

Canadian Home Bible League March 1984 BC tour: Springtime in Holland: Mar. 22, 7:30 p.m., First CRC, **Abbotsford;** Mar. 23, 7:30 p.m., Maranatha Canadian Ref. Church, **Surrey;** Mar. 24, 7:30 p.m., Ladner First CRC, **Delta;** Mar. 25, 6:45 p.m., Willingdon Mennonite Brethren Church, **Burnaby;** Mar 26, 7:30 p.m., First CRC, **Langley;** Mar. 27, 8:00 p.m., CRC, **Maple Ridge;** Mar. 28, 7:30 p.m., First CRC, **Chilliwack;** Mar. 29, 7:30 p.m., New Westminster First CRC, **Burnaby;** Mar. 30, 7:30 p.m., First CRC, **Duncan;** Mar. 31, 7:30 p.m., First CRC, **Victoria;** Apr. 1, 6:00 p.m., Johnston Heights Evangelical Free Church, **Surrey.**

April 1984 Edmonton area tour — Springtime in Holland: Apr. 5, 7:30 p.m., West End CRC, 9949-149th St.; Apr. 7, 8:00 p.m., Providence Canadian Ref. Church, 12905 - 122nd Ave.; Apr. 9, 7:30 p.m., Maranatha CRC, 11917 - 47th St.; Apr. 10, 7:30 p.m., Ebenezer CRC, Leduc (new building); Apr. 11, 7:30 p.m., Trinity CRC, 13427 - 57th St.

April 1984 Alberta Tour — Springtime in Holland: Apr. 3, 7:30 p.m., Lacombe Chr. School, 5206 - 58th St., **Lacombe;** Apr. 4, 7:30, First CRC, 16 McVicar St., **Red Deer;** Apr. 6, 8:00 p.m., **Neerlandia** CRC; Apr. 12, 7:30 p.m., Emmanuel CRC, 3020 - 51st St. S.W., **Calgary;** Apr. 13, 8:00 p.m., Maranatha CRC, 260 McGill Blvd., **Lethbridge;** Apr. 14, 7:30 p.m., Brooks CRC, 11th St. & Frazer, **Brooks.**

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Mar.23	Tues.Mar.13	Thurs.Mar.15-8:30a.m.	Wed.Mar.14-8:30a.m.
Fri.Mar.30	Tues.Mar.20	Thurs.Mar.22-8:30a.m.	Wed.Mar.21-8:30a.m.
Fri.Apr.6	Tues.Apr.3	Thurs.Mar.29-8:30a.m.	Wed.Mar.28-8:30a.m.

John Knox Christian School

Clarkson
ONTARIO

1959 REUNION **1984**

The Board of the John Knox Christian School Society invites you to participate in the 25th Anniversary festivities on D.V.

Saturday, June 9, 1984

Open house will be held in the school between 12 noon - 4 p.m. Coffee and sandwiches will be served.

Arrangements have been made for a social hour from 5:30 - 6:30 p.m. in the Meadowvale Inn at Erin Mills Parkway and Highway 401, to be followed by dinner at 6:45 for an evening of fellowship and praise.

Dinner tickets at $15.00 per person should be purchased before May 18 from Mrs. Willy McGuinnes (nee Rutgers) tel. 416-822-5572 or P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 3X9.

A limited supply of yearbooks will be available.

Join us in praising the Lord for His faithfulness in the past and in praying for His continued guidance in the future.

SPRINGTIME IN HOLLAND

You are invited to a special multi-media presentation on a giant screen with projectors by Don Van Polen. Your whole family will enjoy this unique program, as you discover your cultural and spiritual roots. See Calendar of Events for further details.

Don't Miss This! !

Tour in British Columbia and Alberta.

A free will offering for the Canadian Home Bible League

St. Catharines CMCS 25 years

Calvin Memorial Christian School celebrates **25 years** of "Shaping Hearts for Service." We invite all former staff, students and supporters to our celebrative weekend on May 25 and 26, 1984.

For further information and billeting contact the school at:

300 Scott Street
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Past Pupils of the Willowdale Christian School

The year 1984 is a cause of celebration as it marks the **25th Anniversary** of the opening of the Willowdale Christian School. A large reunion is planned for September to celebrate the occasion, and those who have attended the school are asked to contact **Mrs. E. Ferdinands** at **225-8594,** in order that everyone may be included in this event.

The Adoramus and Maranatha Choirs

present an evening of music for young and old to enjoy.

Director: Guy Doxey
Organists: Fred Numan and Hazel Snyder

Guests performing at the concert will be for:

- Harmony
- Violin duet
- Organ and classical guitar duet

Place: York Chr. Ref. Church,
Friday, March 23, at 8:00 p.m.
Hamilton Immanuel Chr. Ref. Church,
Saturday, March 31, at 8:00 p.m.

Admission: $3.00 per person, $5.00 per couple, $7.00 per family
Tickets can be purchased at the door or from any choir member.

Attention Young People's and Young Adults' Groups:

We want to hear from you!

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

Help unite your societies by sharing your experiences and talent in C.C. Send all material to: **Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.**

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

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Just Me and My C.C.!!

Dutch

Het is wat met die Centrumpartij en al die vreemdelingen

Betty Nieuwstraten

De gedachte, geuit in mijn laatste artikeltje aangaande de Centrumpartij, is deze week wel plausibel gebleken. Het is onderstreept door niemand minder dan de heer B. Fresco, een van de Centrumpartij raadsleden van Almere, die Donderdag, 16 Februari met de C.P. heeft gebroken.

Hij noemde het een "levensgevaarlijke partij", en wil er niets meer mee te doen hebben. "Nu de buitenlanders," riep hij, "straks de zigeuners en tot slot de joden?" Hij verklaarde in de raad dat het Bijbelwoord uit Rom. 3 vers 17 en 18: "De weg des Heren hebt gij niet gekend. Er is geen vreze Gods in hun ogen," doorslaggevend voor hem was geweest om deze stap te ondernemen.

"In de Centrumpartij is voor een christen geen plaats," zei hij, en vervolgde met te zeggen dat de partij tweeslachtig, onduidelijk en vol vaagheden is. Hij beschuldigde de C.P. ervan uit neofascisten te bestaan, met fascistische neigingen.

In aanmerking nemende dat de heer Fresco een christen-jood is, wiens familie is omgebracht in de Tweede Wereldoorlog, is het niet moeilijk te begrijpen hoe geraffineerd de C.P. zich aandient. De heer Fresco sprak de hoop uit dat het Nederlandse volk zo verstandig zal zijn niet op deze partij te stemmen bij de eerstvolgende Tweede Kamer verkiezingen. Hijzelf stond hoog op de kandidatenlijst, en de verwachtingen waren dat de C.P. vijf Kamerzetels zou bemachtigen.

Over fracties gesproken

Een goed ding is hier al uit voortgekomen: de C.P. zal nu niet vertegenwoordigd zijn in Almeres raadcommissies van advies en bijstand. Deze plaats is toegewezen aan Fresco's nieuwe eenmansfractie, ook al kan de heer Fresco zich niet verheugen over het onvoorwaardelijk vertrouwen van de Nederlanders.

Eerder in het jaar werden we geconfronteerd met een tweemansfractie in de Kamer toen de heren Scholten en Dijkman uit het C.D.A. werden gezet. Uit de partij betekende hier niet, uit de regering, daar waren ze in gekozen door de bevolking. Wat werkelijk hun achterband gaat worden is nog niet duidelijk. Zal er een nieuwe christelijke partij kunnen ontstaan als Scholten en Dijkman met gevolg samensmelten met de kleine christelijke partijen die, toen de Anti Revolutionaire Partij werd opgeheven geen C.D.A. leden wilden zijn, of die later het C.D.A. zijn uitgestapt? De tijd zal het leren. Het C.D.A. kraakt in zijn binten!

Individualisten zijn de Nederlanders wel, smal wonder dat de "buitenlanders" moeite hebben "erin" te komen. Zij betoogden mee tegen de kernwapens, schaarden zich in de ranken van de protesterende ambtenaren, maar voelen zich alleengelaten wanneer hun belangen behartigd moeten worden. Straks meer hierover.

Er zijn redenen

De C.P. kraakt niet, hij groeit, vooral in Rotterdam en omstreken. In veel plaatsen zijn er C.P.-ers bij de politie, die nogal eens hard en onbillijk optreden tegen buitenlanders. Er zijn natuurlijk wel redenen voor het oplaaien van de rassenhaat. De C.P.-ers ontkennen dat het rassenhaat is dat hen motiveert deze houding tegen de buitenlanders aan te nemen. Het is eenvoudig de aanwezigheid en toenemende permanente vestiging in ons land op een tijd van economische crisis. Zij nemen, zo wordt beweerd, niet alleen het werk voor de neuzen van de Nederlanders weg, ook hun woonruimten en uitkeringen.

Het is ook bepaald sneu voor de Nederlandse jongeren die gestudeerd hebben en geen werk kunnen krijgen en dan, "to top it off," beknibbel~~sd~~ moeten worden aan de uitkering die ze krijgen, terwijl veel buitenlanders geen moeite hoeven te doen om kinderbijslag te krijgen voor kinderen die ze in het vaderland hebben achter gelaten.

De toeslag voor een kind hier voorziet rijkelijk in de kosten van twee kinderen daar. Dit veroorzaakt grote ontstemming bij de Nederlandse jongeren en veel ouderen. "Moet het nu zo?" wordt er gevraagd, "als deze mensen toch van plan zijn

Betty Nieuwstraten

MULTICULTURALISM

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De Eddy Toussaint Dance Troupe is opgetreden voor toeschouwers over heel Canada en heeft staande ovaties ontvangen.

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Section "M"
Department of the Secretary of State
Ottawa, ON
K1A 0M5

Multiculturalisme is realiteit!

TRANSLATED BY:
CALVINIST CONTACT

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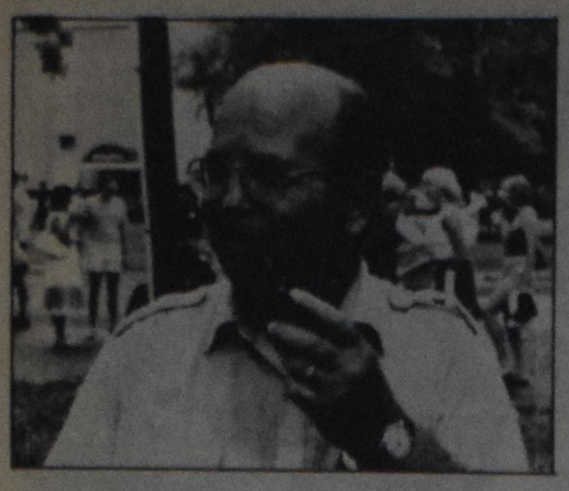
Hon. David M. Collenette
Minister of State

Multiculturalisme Canada
Hon. David M. Collenette
Ministre d'État

Canada

Dutch



Van Halsema's onthullingen

Een flits uit het verleden (vervolg)

Herman de Jong

Er werd een zware strijd gestreden in de koestal. Als Jacob worstelde ik met de Heer. De ruwe stenen waarop ik geknield lag bezeerden mijn knieën. Hoe lang knielde ik? Een kwartier? Een uur? 'k Weet het niet meer. Ik smeekte om vergeving voor mijn bekrompen, in zich-zelf-gekeerd, geloofsleven — als ik het nog geloofsleven mocht noemen. Maar nog sloot God zijn genade van mij af. Ik stond moeilijk op, en ging weer op het matras liggen. Huilde. Uit diepten van ellende, roep ik tot U o Heer ....

Ik dacht terug aan het Leger des Heils vrouwtje. Ik had haar een paar maanden geleden ontmoet. 'k Had nachtdienst. Voor een cafétje op de Vismarkt zag ik haar gebukt over een oud verlept mannetje die op het trottoir zijn roes uit lag te slapen. "Neemt U hem mee, of kunnen we hem naar Ons Gebouw slepen," vroeg ze. "Hij is wel zo goed af bij jullie," antwoordde ik.

Nadat we hem in bed hadden, dronken we samen een kop koffie. Ik bekeek haar van opzij, dacht het keurige uniform weg. Gekleed in een sjofel manteltje zou ze een vroeg oud geworden vrouwtje uit een van de Groninger stegen zijn. "Jullie doen mooi werk," zei ik. "Och," was haar antwoord, "We volgen enkel gehoorzaam onze Heiland."

Terwijl ik aanstalten maakte om mijn loopje te hervatten greep ze mijn mouw. "Hartelijk bedankt hoor, agent! Maar mag ik U iets vragen? U bent zo'n ernstige jongeman. U kijkt helemaal niet blij. Bent U gereinigd door het bloed van Jezus? Betekend Hij iets voor U?

Lachend had ik geantwoord: "Ja hoor, ik ben Gereformeerd en ... zelfs al ouderling. Wat zou dat eenvoudig vrouwtje, met een misschien nog eenvoudiger geloof, weten van de hoogte, breedte en diepte van de voorzeide Gereformeerde leer? Wat wist zij van de felle kerkstrijd waarin ook ik me met hart en ziel gemengd had? Ze had me ernstig aan gekeken. "Het zijn niet alle Israelieten die tot Israel behoren, agent."

Telkens moest ik er aan denken! "Betekend Hij iets voor U?" Langzaam kwam ik tot de ontdekking dat, terwijl mijn hoofd vol zat met kerkewerk, kerkstrijd, en het reilen en zeilen van het Christelijk verenigingsleven, mijn hart niet tot de Heer behoorde. Eerder had ik het wel gevoeld: dat diep-innige weten Jezus' kind te zijn. Nu was ik leeg.

Ik raakte in een behoorlijke depressie. Werd bij de inspecteur geroepen. "Ik zou maar een paar extra weekjes vacantie nemen, van Halsema. Je proces-verbaaltjes lopen behoorlijk achteruit, en dan schrijf je ze ook nog als een schoolkind."

Er knerpte een deur. Het zoonje van de boer trekt zijn autootje over de koegang. Als hij me ziet wil hij vlug terug gaan. Hij mag immers niet op de koegang als er badgasten zijn? Zijn nieuwsgierigheid wint het van de angst voor straf. "Ben jij een beetje verdrietig?" Ik knik ja. Als ik verder niet op hem reageer, kleppert hij naar de achterdeur. 'k Zie hem op zijn tenen staan om de klink te lichten, maar hij kan er net niet bij. "Kom je me helpen met die rot-rot-rot deur?" da's ferme taal. Ik spring op. Licht hem van de grond. Als de deur open is, druk ik hem tegen me aan. Hij lijkt op Bartje. Hij worstelt zich los. "La' me gaan, 'k ben toch geen meisie?" roept hij met een schel stemmetje.

Langzaam loop ik terug. Laat me weer op het matras vallen. O, de wonderlijke leiding van God! Plotseling wist ik het. Ik was zo druk bezig geweest zelf de deur van mijn hart, die ik voor Hem gesloten hield, te openen. Al mijn gekerm, mijn geworstel, was te vergeefs als niet de Heer mij op zou lichten om de grendel te verschuiven.

En zo gebeurde het. God gebruikte een jongetje en een weerbarstige deur om in een schemerige koestal Jan van Halsema naar zich toe te trekken. Ik wilde wel dat ik de woorden kon vinden om dat moment van mijn leven te beschrijven. Ik was verlost ... van top tot teen gereinigd door Jezus' bloed. Kan men immer God's genade begrijpen?

Wat een wonder toch, dat de Heer ons het vermogen schenkt herinneringen op te halen. Ik lag nog steeds geknield voor het matras op de grond, onder de rood-wit-blauwe hockey spelers. De flits uit het lange verleden verdrong mijn neerslachtigheid, maakte me blij. Zou ik nu op zien tegen ons heerlijke verblijf in Canada, bij al onze lieve kinderen en kleinkinderen?

Hebt U ook wel die momenten in Uw leven dat de blijdschap kind van God te zijn, je ineens kan doorstromen? Ach, ik weet het wel: misschien klink ik als iemand van de Pinkstergemeente, en denkt U dat ik maar een raar mannetje ben.

Hoe dan ook, omdat ik nog steeds bezig ben de dekens op te slaan, steun ik mijn handen op het matras - 'k zou anders omkieperen van moeheid - en gebruik dat moment om God hartelijk te bedanken voor zijn onuitsprekelijke genade. Dat zijn goede Gereformeerde woorden, nou?

Dan duikel ik voorover. 'k Ben blij dat U Jan van Halsema weer wat beter leerde kennen. Saint and Sinner ... zoals jullie dat in Canada zeggen.

Het is wat met die Centrumpartij en al die vreemdelingen

Vervolg van pag. 17 ...
naar hun vaderland terug te keren, waarom gaan ze dan nu niet?"

Toch ontmoeten de buitenlanders niet alleen maar tegenwerking en haat, er zijn er genoeg die dit graag willen verklaren. Maar samenwerking met hen is een moeilijke zaak. Er zijn organisaties die hard werken aan integratie. De taal is de eerste hinderpaal en hun leefstijl de tweede. Zelfs op bijeenkomsten van Turkse en Nederlandse vrouwen, georganiseerd voor dit doel, is het haast onmogelijk te mengelen. The Islamse leefwijze en kledij van de vrouwen zet hen ook onmiddelijk apart.

Ze zijn Moslims

Er zijn hier mensen van heel veel verschillende nationaliteit-en gehuisvest, van wie de Chinezen het meest zelfstandig hun weg gevonden hebben, met een minimum aan overheids subsidies. Veel Nederlanders voelen zich bedreigd door de aanwezigheid van zoveel vreemdelingen.

Veel Turken en Marokkanen zullen weer terug gaan naar hun vaderland zodra de omstandig-heden daar het toelaten, meer willen blijven. Maar deze mensen zijn Moslims, die willen leven zoals de Koran dat verordend. Vreselijk streng en strikt. Dat opent niet direkt een deur naar de samenleving met de eerste bewoners van dit land. Maar zij zijn bereid om hard te duwen en dat kunnen ze.

Ze willen ook graag de invloed van de Islam hier laten voelen. Hun kinderen kunnen niet naar de christelijke school gaan, dat zou kunnen leiden tot een ondermijning van Islam door hun eigen kinderen. In de openbare scholen vinden ze ook niet die opvang voor hun kinderen zoals zij wenselijk achten.

Wat zullen ze gaan doen? Hun eigen scholen stichten; proberen hun kinderen naar de christelijke school te sturen met als privilege dat hun kinderen de Islamitische godsdienst onderwezen krijgen op dezelfde tijd dat de anderen hun speciale Bijbelstudie doen; of zullen ze bij de openbare school aankloppen met hetzelfde verzoek?

Wat, als de regering iets in de geest van de laatste twee, wet maakt? En wat, als de Hollanders hun kinderen naar een Moslim school gaan sturen omdat de strikte levenswijze hen wel aanstaat?

Het is intussen helemaal niet vreemd dat velen, gedreven door een andere geest dan die van de rassenhaat, zich afvragen of wij soms, met de Islamieten, het Paard van Troje hebben binnengehaald.

Betty Nieuwstraten is een vroegere emigrant naar Canada. Ze woont nu in Hendrik Ido-Ambacht, Nederland.

Bloemenhulde

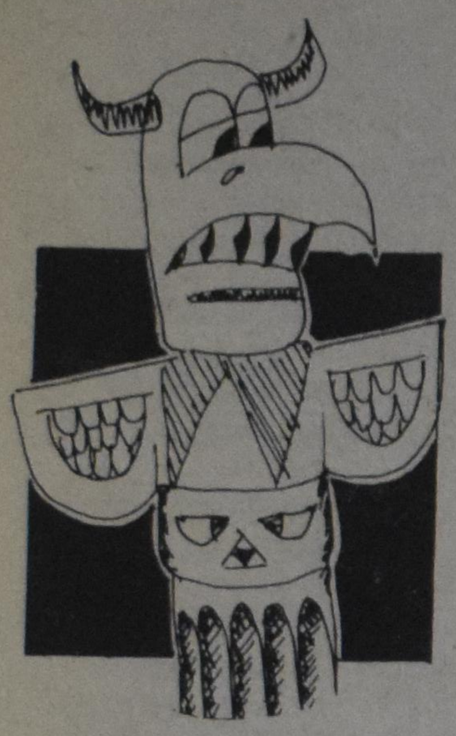
Ik ging eens naar een "funeral home,"
'k Betrad het erf met sombre schroom;
Maar somber was het erf toch niet,
Perken vol bloemen, van tulpen tot margriet.
'k Bertrad met minder sombre schroom
Het "funeral home."
Een heer, een lijkbezorger, zoo 'k hem zag,
Begroette me met de "frozen funeral" lach.
'k Ging in de kamer van Mr. Blaak,
Maar dacht, ik ben verkeerd, dit is een bloemenzaak.

Daar verscholen stond de kist;'
'k Had mij dus niet vergist.
't Was een complete bloemenhulde
Die haast de halve kamer vulde.
Zo werd hij bij zijn dood beloond,
Voor 't vele goed door hem betoond
Is het liefde, of waren ze 't hem nog schuldig?

En hebben ze hem in 't leven
De doornen gegeven?
Maar ach 't is alles toch om niet,
Daar de dode het niet ziet.
Zonder bloemen, zonder eer,
Verscheen hij voor den Heer.
Is hij als goede knecht geprezen,
Of voor eewig afgewezen?

E.A. Bokma,
Shalom Manor, Grimsby, Ont.

Canadian Scene



Op zoek naar verhalen over immigranten

De schrijver en redacteur George Bonavia is op zoek naar levensverhalen van Canadese immigranten.

De heer Bonavia heeft al sinds jaren verhalen opgespaard uit kranten en tijdschriften en samenvattingen daarvan zijn opgenomen in *Kaleidoscope Canada*, waarvan hij redacteur was totdat hij zich in 1982 terugtrok uit de voorlichtingsdienst van Employment and Immigration Canada.

Hij is nu op zoek naar nog meer levensverhalen over Canadese immigranten, met vermelding van het land van herkomst en waaruit hun leven en hun activiteiten bestaan of bestaan hebben.

U kunt Uw bijdrage zenden aan Mr. Bonavia, P.O. Box 826, Station B, Ottawa, Ontario, K1P 5P9. Als U een kranten- of tijdschriften artikel instuurt wordt U verzocht de naam en de datum van de publicatie te noemen.

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Books

Building on the Rock

Rev. Henry Van Andel

A lowering of the norm

It was also said: "Whoever divorces his wife, let him give her a certificate of divorce."

Matthew 5:31

There were many cases of divorce in Israel at the time of Jesus' appearance on earth.

As a result of the teachings of the Jewish rabbis it was very easy to get rid of your wife. They said that it was allowed to put away the wife, which you had married, "for any cause." In one of the rabbinical schools it was even taught that a husband had the right to divorce his wife when she could not cook well and the food which she prepared was burned to the pan.

The rabbis quoted Deuteronomy 24:1. There we read that a man could send his wife out of the house with a bill of divorce, when he had found some "indecency" in her. The rabbis gave a broad explanation of the word "indecency." They had reduced the meaning of this word to all kinds of minor shortcomings. In that way they used the expression "for any cause" in a question which they asked Jesus (Matthew 19:3).

The woman of Samaria, who had had five husbands and who lived common law with another man after that proved how sad some situations were.

What we notice here is a lowering of the norm by the Jewish leaders. This resulted in a general lowering of norm consciousness. The common people became used to what their leaders taught.

Even the disciples of Jesus were affected by it. When Jesus maintained God's norm for married life as it was from the beginning, the disciples were so shocked that they said: "If such is the case of a man with his wife, it is not expedient to marry."

Today we notice such a lowering of the norm again. We particularly notice it as far as the general view on marriage and divorce is concerned. Also in the church there is an alarming increase of broken marriages. The more we see it the more we get used to it.

Back to God means also back to God's norm. Let us not forget it in our circle.

Rev. H. Van Andel

Van Andel is a retired minister living in Burnaby, BC

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Education

A questionable book

Christian Education: Its History and Philosophy, Gengel, K.O. and Benson, W.S., Chicago: The Moody Press, 1983; 392 pp. hb. Adrian Guldemond.

I read this book eagerly in order to find out if there had been any shift in the thinking of our American brethren who are in the business of operating church controlled Christian day schools. I was encouraged when they began to define words such as history, secular, education, etc. and thought that perhaps this was evidence of a serious, intellectual effort to determine a new direction for evangelical schools. These are associated with ACSI and hold the theological position of C.F.H. Henry and call themselves "historic evangelical and Biblical theism."

I became somewhat puzzled when I discovered in a quote from R.C. Wordly on p. 67 that the Biblical position is that there is no difference between teaching and preaching. The desire is to communicate the faith through any means or theory available and useful. This position seemed strange, so I reread the introduction.

The authors of the book begin with the idea that "the history of Christian education must not become confused with the record of the achievements of the Sunday School. The discipline has advanced well beyond that stage and today's sophisticated students fully understand that no proper concept of the history and philosophy of Christian education can be gained without seeing all the ramifications, implications and influences that have affected it from pre-christian times to the present." While this is an improvement for evangelical thinking on education, this statement should not be interpreted to be an approval of the actual study of the standard academic disciplines in the Universities. The book actually provides "an historical flow of philosophical thought from a Christian point of view." This turns out to be very eclectic and a poorly organized affair. While the title would lead one to expect either a history of education philosophy or an historical bibliography of educators, neither of these materialize.

The book is a textbook for introduction to education and is a course taught at Miami Christian College by the authors, both of whom are theologians who teach education. In fact, their literary style leads one to suspect that the text is merely the transcription of lecture notes. There are a great many coloquialisms and some words that are not in the dictionary of the history books, such as "itenirating teachers, florescent Greece, cruciality, origination," etc. The book is really a selected group of biographical anecdotes about famous educators. For example, Augustine wrote two significant works on teaching. Gengel and Benson do not discuss these. Instead they focus on his view of truth in order to have Augustine justify their own position of all truth being God's truth. This whole book is like that, eclectic and undisciplined.

The historical or philosophical character of the contents is decidedly second rate since all the key quotes come from secondary sources. In fact, the historical context for the philosophical observations is decidedly trite. One would definitely gain more insight into the history of education by reading the standard secular references quoted by the authors.

So why read the book? The real purpose of the book is to provide an extended justification for a certain view of Christian education, namely one that is dominant in American evangelical and pentecostal circles. It is actually a view which does not really recognize the validity of history or philosophy as distinct disciplines but instead assumes that theology is the basic science since "all truth is God's truth." This is generally summarized as Biblical Christianity.

This explains why the distinction between teaching and preaching is denied. Education is not a distinct discipline, and can be handled by pastors and parents. Most of the arguments in the book are designed to support the view of life and history now identified with such persons as Schaeffer, Dobson, and Hayes. The position is that most educational philosophers "are espousing a theological base if they do not admit it ..." (p. 292).

If you wish to learn anything about the actual history of education, or of schooling, or of pedagogical theories, then this book is a waste of time. There are in fact a number of questionable historical judgments and some factual errors such as identifying the Dutch Menno Simons, founder of the Anabaptists, as a Swiss patriot (p. 149).

If, on the other hand, you wish to gain some insight into the general minds of non-Reformed but evangelical American theologian educators, then this definitely is a good popular book. There is certainly no attempt to hide their real motivation. The authors do admit that they have no intention of producing a Christian philosophy of education. On the other hand, they propose only to "trace in history the flow of thought that has affected and continues to affect the development of a distinctly evangelical philosophy of education."

History

Only a cursory description

A History of the University of Alberta by W.H. Johns; The University of Alberta Press, Edmonton, AB; cloth bound, 544 pp., price $25.00 H.J. Groenewold, Edmonton, AB, 1981.

The author, a former president of the University, has produced an excellent narrative account of the University of Alberta from its earliest beginnings to 1969. The book contains many beautiful illustrations and photographs depicting the stages of development and growth of theUniversity. President Johns recounts many interesting anecdotes and biographical details of university people, giving the reader a little of the flavour of student life and of academic work.

As a former president it is not surprising that Johns narrates the history of the University in terms of successive presidencies, each seemingly committed to the physical expansion of the campus. Such a narration naturally tends to view and interpret the history from the centre of power and influence. As a result, there is only a cursory description of the internal structure and workings of the university.

A major weakness of Johns' narration is his reluctance to discuss controversial issues or matters of public policy directly affecting the university. There is no attempt to discuss the place and task of the University in Alberta's society; in fact, he is pleased that the University did not become embroiled in the political debates of the twenties and thirties. Johns merely alludes to the relationship between the University and denominational colleges but he does not examine that relationship. It is a necessity that the University is forced to accept. It is very evident that Johns prefers the centralized university structure rather than the eastern collegial one.

This narrative account of the University of Alberta is a very interesting book for its former students and it is useful to those who wish to deepen their knowledge of the history of individual universities in Canada.